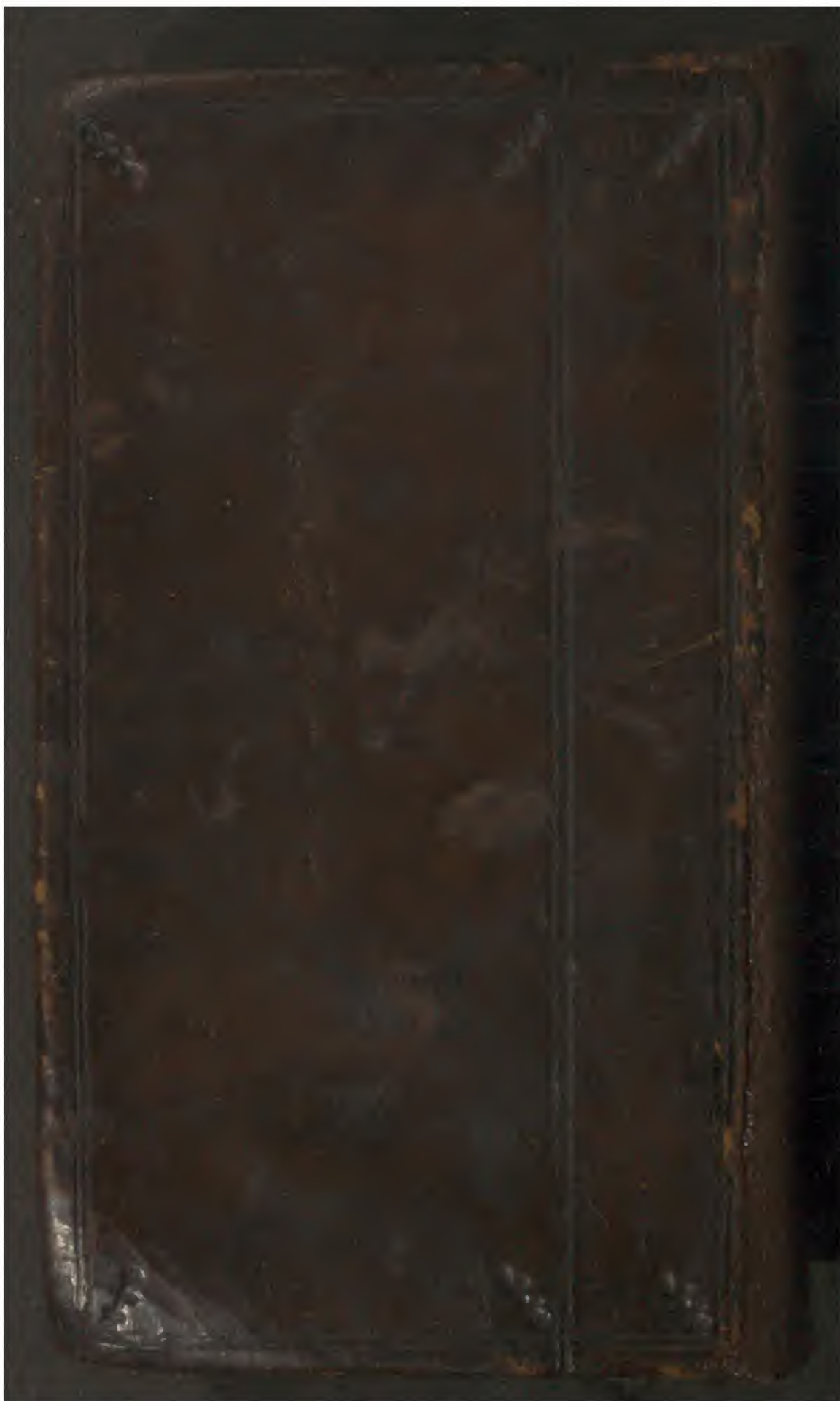
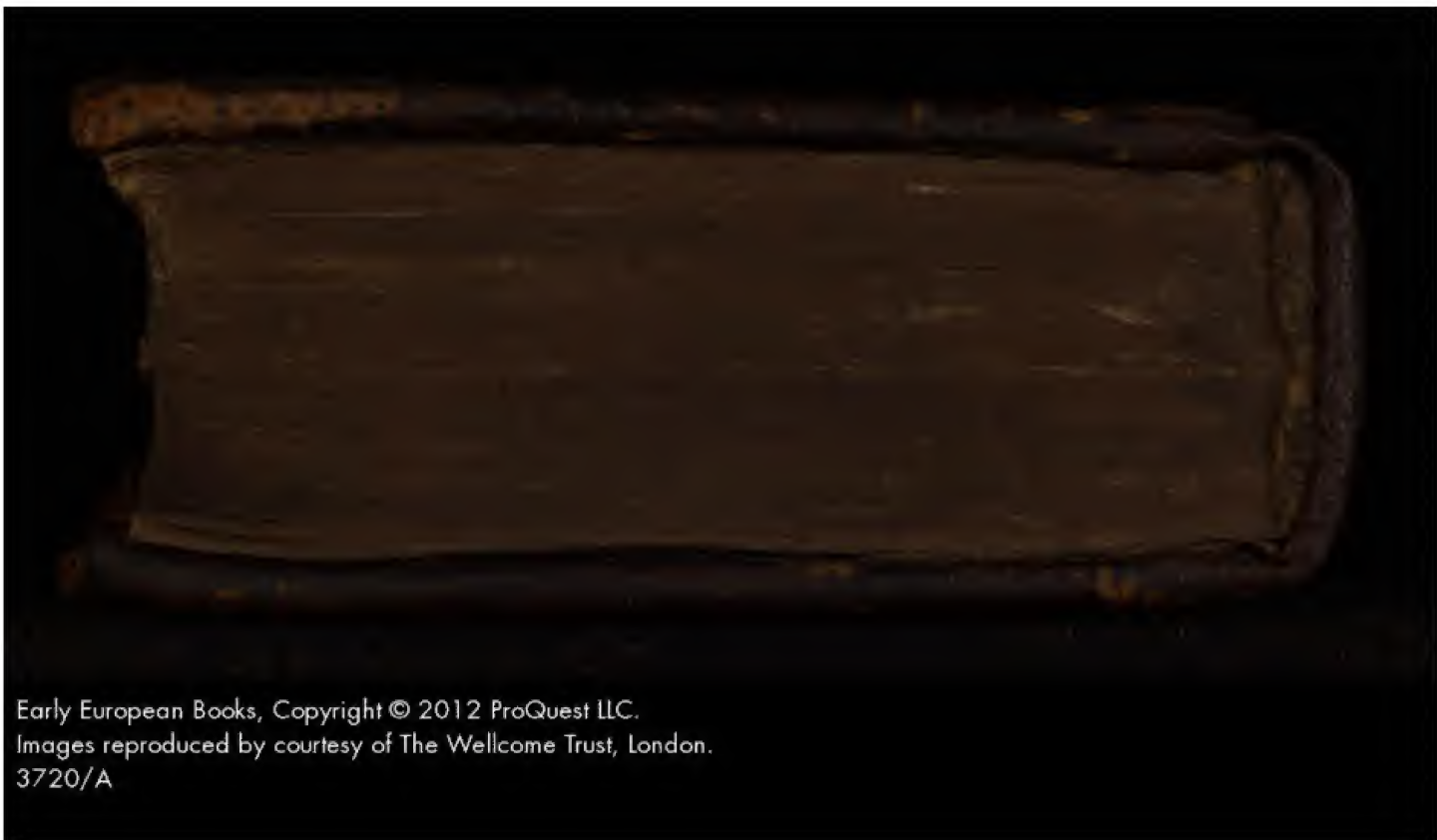






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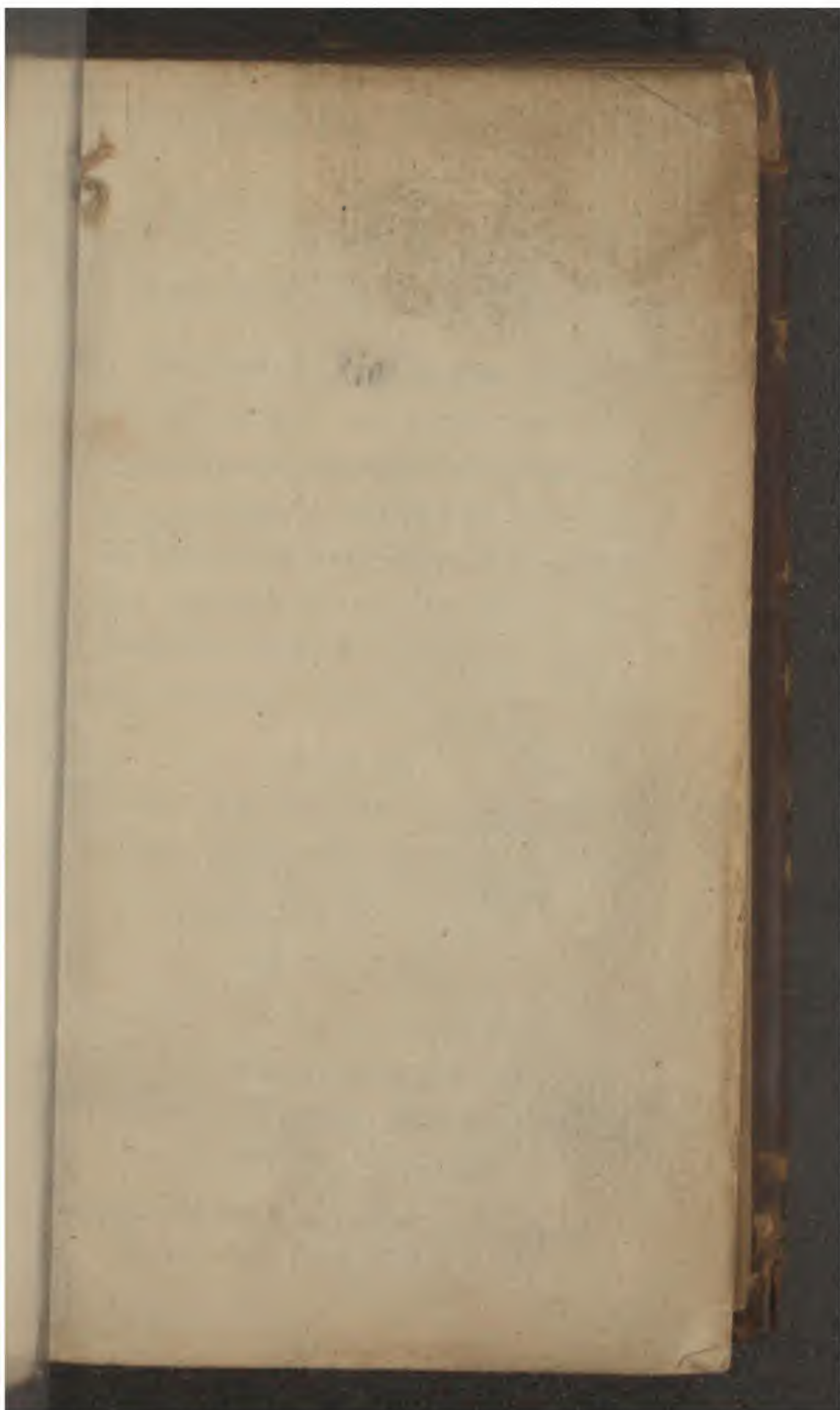


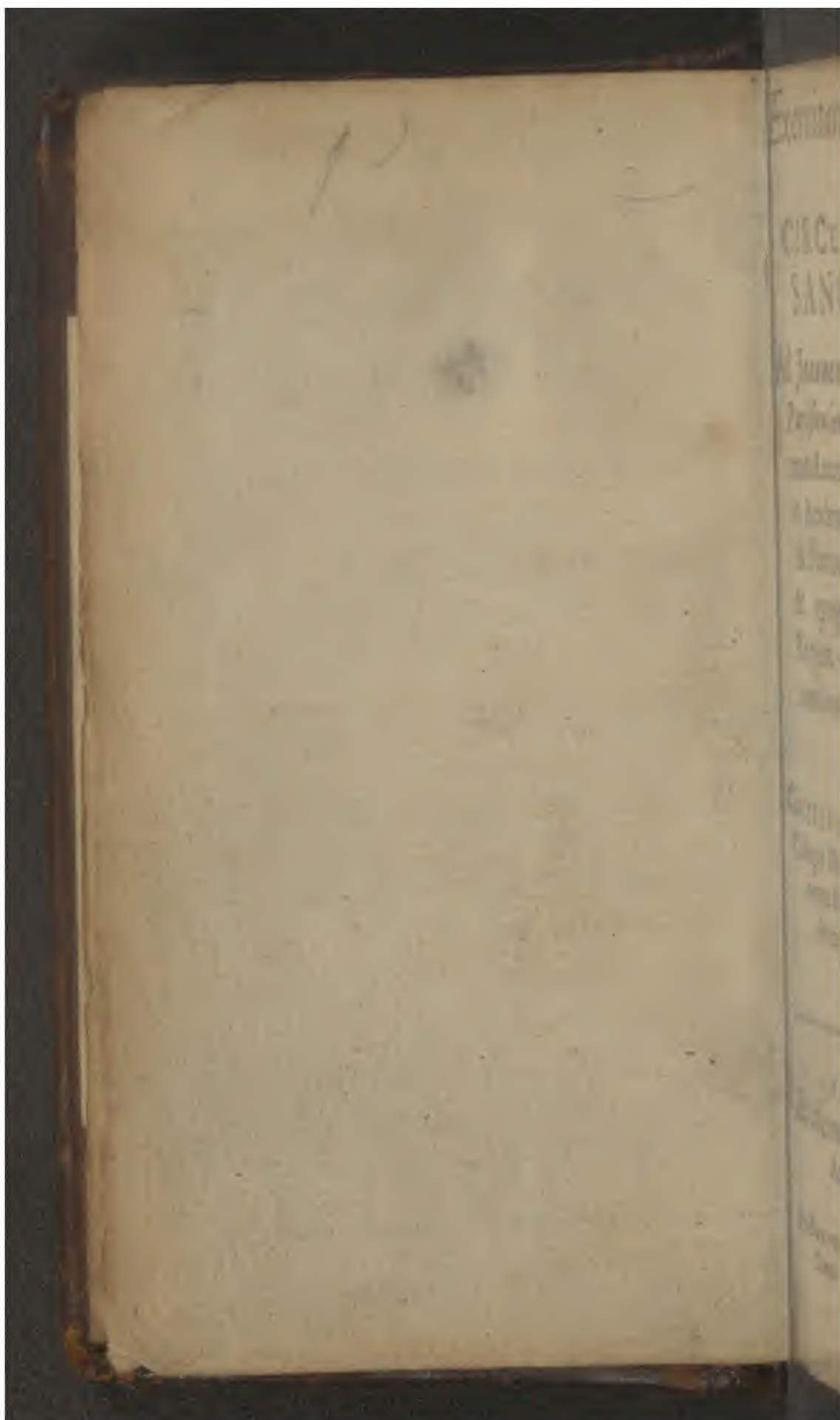
E. BARCLAY-SMITH.

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- 3) LEMNIUS, L.
- 1) HARVEY, W.
- 2) ALFORD, I.
- 4) HOTHAM, C.

24 D.





Exercitatio Anatomica

De

CIRCULATIONE SANGUINIS.

Ad *Joannem Riolanum* filium
Parisiensem; medicum peritissi-
mum *Anatomicorū Coryphæum*;
in *Academia Parisiensi* *Anatomes*
& *Herbariæ* *Professorem Regium*
& *egregium* atque *Decanum*,
Reginæ matris Lodovici XIII
medicum primarium.

Authore,

GULIELMO HARVEO Anglo, in
Collegio Medicorum *Londinensium* *Ana-*
tomes & Chirurgiæ *Professore*;
serenissimæque Majestati
Regio Archiatro.

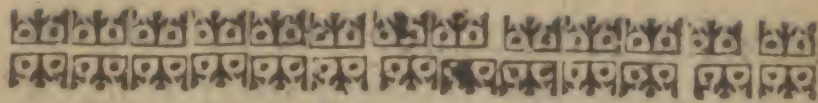
CANTABRIGIÆ,
Ex officina *Rogeri Danielis*, *almæ*
Academiæ *Typographi*.

I 64 9.

Prostant venales prope ostium Boreale
Templi Divi Pauli, LONDINI.

46136





*Exercitatio Anatomica de
Circulatione San-
guinis.*

Prodiit non multis abhinc
mēſibus; Clariffimi *Riolani*
opusculum *Anatomicum &*
Pathologicum quod ipſiſ-
ſimâ authoris manu mihi transmiſ-
ſum; gratus admodum refero:
gratulor equidem ſœlicitati illi-
us viri, quod institutum maxima
digniffimum laude perficiendum ſuſ-
ceperit: Omnium morborum ſe-
des ante oculos ponere, onus eſt,
non niſi divino ingenio exantlan-
dum; gravem ſanè ſubiit provinci-
am, qui morbos illos, penè intelle-
ctus aciem fugientes; oculis proſpi-
ciendos tradidit. Decent hæc Co-
A 2 nam-

namina Anatomicorum principem
nulla enim est scientia quæ non ex
præexistente cognitione oritur, nul-
lâque certa & plenè cognita notitia
quæ non ex sensu originem duxit.
Quocirca res ipsa, & tanti viri ex-
emplum, laborem meum efflagi-
tabat, animumque inducebat me-
am quoque Anatomiam medi-
cam sive ad medicinæ usum maxi-
mè accomodatam literis mandare
& adjungere; non ut ille solùm lo-
cos morborum ex cadaveribus sano-
rum indigitando, & secundum men-
tem aliorum, morborum species qui-
jis in locis videri debuissent recen-
sendo; sed & ex multis dissectionibus
corporum ægrotorum, gravissimis
& miris affectionibus confectorum,
quomodo, & qualiter partes interi-
ores in situ, magnitudine, constitutio-
ne, figura, substantia & reliquis acci-
dentibus sensibilibus, à naturali for-
ma

de Circulatione Sanguinis. 3

ma & apparentia (quam vulgo omnes Anatomi describunt) permutantur, & quam variis modis & miris afficiuntur enarrandum susceperem: sicut enim sanorum & boni habitus corporum dissectio plurimum ad philosophiam & rectam physiologiam facit; ita corporum morbosorum & cachecticorum inspectio; potissimum ad pathologiam philosophicam. Quippe eorum quæ sunt secundum naturam contemplatio, physiologia est, & prius à medicis noscenda, quoniam quod secundum naturam est id rectum, & tum sui tum obliqui regula, cujus luce errores affectusque præternaturales definiendo Pathologia postea clarius innotescit, & ex Pathologia usus & ars medendi, novaque plurima remedia inveniendi occasiones occurrunt. Neque quisquam facile crederet, quantum in morbis præsertim

A 3 chro-

4 *Exercitatio Anatomica*

chronicis interiora pervertantur, & quanta partium interiorum monstra in morbis gignantur. Atque aufim dicere plus una dissectio, & apertio tabidi aut morbo aliquo antiquo vel venenato confecti corporis ad medicinam attulit commodi, quam decem corporum strangulorum.

Non igitur improbo doctissimi & expertissimi Anatomici *Riolani* institutum, sed summis laudibus celebrandum puto, quippe ad medicinam utile admodum quod physiologicam partem illustrat; non minus tamen medendi arti proficuum fore existinabam, si non solum locos, sed unà locorum affectus oculis conspiciendos exhiberem, vel observatos & perlustratos enarrarem, & ex multis meis dissectionibus experientiam meam recorderer.

Verum prius quæ in illo libello ad me spectare unicum videbantur
de

de circuitu sanguinis à me invento
traducta, perpendenda priùs & po-
tissimùm à me veniunt. Non enim
parvi faciendum de re tanta tanti
viri iudicium; (qui omnium quot-
quot sunt hujus seculi Anatomicorū
facile princeps, & Coryphæus æsti-
matur) sed plusquam aliorum om-
nium vel applaudentiū vel repug-
nantium, ducenda hujus unius viri
sententia in gloriam, aut censura
respicienda & pensanda. Ipse igi-
tur Enchirid. lib. 3. cap. 8. mo-
tum sanguinis nostrum in ani-
malibus agnoscit & in nostras par-
tes, nostramque de circuitu sangui-
nis sententiam venit; non tamen
ex toto & apertè: ait enim lib 2.
cap. 21. quod sanguis in porta con-
tentus non circuletur, ut sanguis in
“vena cava, & lib. 3. cap. 8. Esse
“sanguinem qui circulatur, & vasa
“circulatoria esse scilicet Aorta &

6 *Exercitatio Anatomica*

“ vena cava : negat autem eorum
“ propagines circulationem recipe-
“ re, quia effusus inquit sanguis in
“ omnes partes secundæ & tertiæ
“ regionis, ibi remanet ad nutritio-
“ nem nec refluit ad majora vasa ni-
“ si vi revulsus in maxima inopia
“ sanguinis vasorum majorum ; vel
“ impetu & æstro percitus affluat
“ ad majora vasa circulatoria. Atq;
“ ita (paulo post) sanguis venarum
“ perpetuo ascendat naturaliter sive
“ remeet ad cor, sanguis arteriarum
“ descendat sive discedat à corde;
“ attamen si venæ minores brachio-
“ rum & crurum, fuerint depletæ
“ potest successione vacuati, vena-
“ rum sanguis descendere quod cla-
“ re demonstravi inquit contra
“ Harveum & Wallæum. Et quia
“ Galenus & quotidiana experien-
“ tia confirmet anastomoses vena-
“ rum & arteriarum, & necessitas
“ circulati

de Circulatione Sanguinis. 7

“circulati sanguinis; videtis inquit
“quomodo fiat circulatio sanguinis
“citra perturbationem & confusio-
“nem humorum & veteris medici-
“næ destructionem.

Quibus verbis apertum est, qua de causa permotus clarissimus ipse sanguinis circuitum agnoscere partim, partim denegare voluit, & cur titubantem inconstantemque de circuitu opinionem astruere conatur. Nempe ne veterem medicinam destrueret, non veritate ductus (quam non cernere non potuisset) sed magis ob cautelam veretur apertè loqui ne veterem medicinam offenderet: aut forsan traditam ab ipso in Anthropologia physiologiam retractare videretur. Nam sanguinis circuitus veterem medicinam non destruit sed promovet magis; medicorum physiologiam & speculationem de rebus naturalibus offendit, & doctrinam

8 *Exercitatio Anatomica*

Anatomicam de usu & actione cordis, pulmonum, cæterorumque viscerum redarguit: hæc quod ita sint facile tum ex ipsius verbis & confessione, partim ex iis quæ hic subjungam apparebit scilicet totum sanguinem ubicunque fuerit in corpore vivente moveri & mutare locum; tam qui in venis majoribus & eorum propaginibus & fibris, quam partium cujuscunque regionis porofitatibus contineatur; à corde fluere & ad cor reflere continuè & continenter & nusquam sine detrimento manere, licet non repugno quandoque quibusdam in locis velocior aut tardior ejus motus fiat.

Primum itaque negat solummodo doctissimus vir, sanguinem propaginibus venæ portæ contentum circulari, non redarguit: neque negare potuit si vim argumenti sui non dissimulasset: ait enim lib. 3.
cap.

de Circulatione Sanguinis: 9

“cap. 8. si in singulis pulsationibus
“cor admittat guttam sanguinis
“quam expellat in Aortam & intra
“horam bis millenas pulsationes
“edat. Necessum est magnam san-
“guinis portionem transire. Idem
“quoque de mesenterio affirmare
necessum habet, quando per arte-
riam coeliacam & mesentericas ar-
terias plus quam gutta sanguinis
pulsationibus singulis intruditur &
impingitur in mesenterium & ejus
venas: adeo ut vel aliquò exire pro-
rata ingredientis proportionem debe-
at necessariò, vel venæ portæ rami
tandem disrumperentur. Nec quod
(hoc dubium solvat) probabiliter
dicit, aut fieri potest; ut per easdem
arterias influat & refluat Euripi in
morem irritò & vano labore san-
guis mesenterii, nec relapsus è me-
senterio per easdem vias & transva-
satio, quâ exonerare voluit mesen-
terium

terium sese in Aortam veresimilis est, aut contra vim ingredientis prævalere contrario motu potest : nec datur vicissitudo ubi continuè, continenter, & incessanter certum est influxum fieri, sed eâdem necessitate quâ in corde arguitur sanguinẽ impactum in mesenterium, aliò exire compellitur. Quod manifestum est, namque alias omnem circulationem eo argumento & subterfugio everteret ; si idem eâdem verisimilitudine de cordis ventriculis dicendo affirmaverit. Nempe in systole cordis impellitur in Aortam sanguis, & Diastole remeat. Aortâque sese in cordis ventriculos exonerat ut ventriculi vicissim in Aortam : atque ita neque in corde neque in mesenterio circulatio sed fluxus & refluxus vicissitudinarius, vano labore agitur : si itaque in corde ob dictam rationem à se probatam necessario

de Circulatione Sanguinis. II

ecessario sanguinis circulatio arguitur, eadem argumenti vis in mesenterio quoque locum habet ; sin vero in mesenterio nullus sanguinis circuitus, neque similiter in corde, utraque enim affirmatio, hæc scilicet de corde illa de mesenterio ejusdem argumenti vi, mutatis verbis pendet stabiliturque aut cadit similiter.

Dicit in corde impediunt regressum sigmoides valvulæ, nullæ sunt vero in mesenterio valvulæ. Respondeo neque hoc verum est, in ramo enim splenico quinetiam quandoque in aliis reperta valvula. Præterea in venis valvulæ non ubique requiruntur, neque in profundis venis artuum sed in cutaneis magis reperiuntur : ubi enim è minoribus ramis profluens naturaliter sanguis in maiores proclivis, compressione circumjacentium musculorum, retro meare satis & plus satis impeditur,
sed

sed qua patet iter cogitur, ibi valvulis quid opus est? quantum autem sanguinis singulis pulsationibus in mesenterium impellitur perinde computatur ac si in carpo mediocri ligatura venas è manu egredientes & in arterias ingredientes constrinxeris (maiores etenim sunt arteriæ mesenterii quam carpi) si quot pulsationibus distendi vasa manus & tumescere in molem totam manum numeraveris, dividendo, & subductione facta multo plus quam gutta sanguinis ingredi (non obstante ligaturâ) singulis pulsibus reperies. Nec retro meare posse, quin potius replendo manum totam vi distendere, & in molem efferre; eâdem quantitate sanguinem ingredi mesenterium per analogiam colligere licet; si non majori, quanto majores arteriæ mesenterii sunt quam carpi. Et si quisquam viderit & cogitaverit

gitaverit quantâ difficultate & molimine, compressionibus, ligaturis apparatusque multiplici cohibetur impetuofus profiliens sanguis, è resciffa vel disrupta minima arteriola, quantis viribus veluti si syphone ejaculetur; omnem apparatus proijcit, propellit, aut pertransit; vix puto crederet verisimile, tantum ingredientis sanguinis contra impulsum & influxum retrò meare quidquam posse unde non pari vi repellitur. Quapropter hæc animo secum revolvens è mesenterio contra influxum per arterias adeo impetuofum & fortem, sanguinem è venis portæ per easdem vias obrepere & ità mesenterium exonerare; haud puto animum induceret ad credendum.

Insuper si non circulari motu moveri sanguinem & mutari arbitretur, vir doctissimus, sed semper eundem

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eundem in mesenterii propaginibus
 stagnare, supponere videtur dupli-
 cem esse sanguinem diversumque,
 diversoq; usui & fini inservientem,
 & proinde diversæ naturæ in venis
 portis & cavæ quia iste circulatione
 indiget ad sui conservationem ille
 non indiget, quod neque apparet
 neque ipse demonstrat verum esse.

“ Præterea addit vir doctissimus
 “ Enchirid. lib. 2. cap. 18. quartum
 “ genus vasorum mesenterio, quæ
 “ venæ lacteæ dicuntur; (inventæ
 “ ab Asselio,) quibus positis videtur
 “ astruere omne alimentum ab in-
 “ testinis extractum per ipsas ad
 “ jecur officinam sanguinis deriva-
 “ ri, quo inibi concocto & in san-
 “ guinem transmutato, (dicit lib 30,
 “ cap. 8.) sanguis ab Hepate dela-
 “ tus ad dextrum cordis ventricu-
 “ lum traducitur quibus positis in-
 “ quit, omnes difficultates quæ olim
 mo-

movebantur de distributione chyli & sanguinis per eundem canalem cessant, nam venæ lacteæ vehunt chylum ad Hepar & proinde seorsum isti canales sunt, & seorsum obstrui possunt. Verum enimvero quomodo quæso lac illud in jecur transfundatur & pertranseat, & inde per cavam ad cordis ventriculum. Quando sanguinem in ramis portæ, sinæ hepatis distributis numerosissimis contentum posse pertransire, ut ita fiat circulatio negat vir doctissimus; unde hoc verisimile demonstretur fieri velim, præsertim cum & spirituosior & penetrativus magis sanguis quam chylus aut lac in illis lacteis vasis contentum apparet, & adhuc ab Arteriarum pulsu urgetur ut alicubi viam inveniat.

Doctissimus vir mentionem facit tractatus cujusdam sui de circulatione

ne sanguinis utinam viderem forsitan
resipiscerem.

Sed enim vir doctissimus si ma-
luisse non video, quin posito cir-
culari motu sanguinis, atque in
venis (ut dicit lib. 3. cap. 8.)
sanguis perpetuò & naturaliter
ascendat ad cor sive remeat ad
cor, sicut sanguis in omnibus ar-
teriis descendat sive discedat à
corde; hoc inquam posito omnes
difficultates quæ olim movebantur
de distributione chyli & sanguinis
per eosdem canales æquè cessarent;
ut & ultra non necesse haberet se-
orsum vasa chyli inquirere aut po-
nere. Quandoquidem sicut venæ
umbilicales ab ovi liquoribus
succum alimentativum absorbent,
deferuntque ad nutriendum &
augmentandum pullum, adhuc
Embryonem existentem: ita venæ
meseraicæ ab intestinis chylum su-
gunt,

unt, & in jecur deferunt, idemque officium adulto præstare quid prohibet asseverare: cessant enim omnes motæ difficultates cum in iisdemasis non duo contrarii simul motus opponuntur; sed eundem continuo motum in meseraicis ab intestinis in jecur supponimus.

De venis lacteis quid sentiendum mihi dicam cum de lacte tractavero in diversis recens natorum partibus aperto præsertim humano; reperitur enim in mesenterio & omnibus ejus glandulis, in thymo quoque axillis etiam & mammis infantum; ac obstetrices emungunt ut putant in salutem.

At insuper doctissimo Riolano non modo in mesenterio contentum sanguinem circulatione privari placuit, sed neque propagines venæ cavæ, aut arteriæ, neque ullas partes secundæ aut tertiæ regionis circulationem

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culacionem recipere affirmat : ad
ut vasa circulatoria tantum non
nat numeratque venam cavam
Aortam lib. 3. cap. 8. rationem re
dit valde infirmam. Quia efful
“ inquit sanguis in omnes partes
“ secundæ & tertiæ regionis ibi
“ manet ad nutritionem nec refl
“ ad majora vasa nisi vi revulsus
“ inopia sanguinis maximâ vas
“ rum majorum, vel impetu per
“ tus affluat ad vasa circulatoria.

Remanere quidem illam portio
nem quæ in nutrimentum abire de
bet necesse est ; aliàs enim non nu
triret ; si non in locum deperda
assimilaretur & cohæreat unumqu
fiat : at vero totum influentem san
guinem ibi remanere, ut tantil
portio convertatur non est necesse
non enim tanto sanguine quantum
pars quævis in suis arteriis, venis, &
porositatibus ubique continet, pr
alimen

de Circulatione Sanguinis. 19

imento utitur ; neque dum affluat
refluat necesse ut nihil nutri-
menti interius relinquat , quare ut
triat non necesse est ut totus per-
aneat, sed & ipse doctissimus vir
dem libello quo hoc affirmat, pe-
ubique contrarium asseverare vi-
tur; præsertim ubi circulationem
cerebro describit; & quatenus
per circulationem cerebrum re-
mittere (ait) sanguinem ad cor;
& ita cor refrigerari. Quomodo
omnes partes remotæ cor refri-
gerare dicantur, unde & in febribus
præcordia vehementer ardore
febrili torrentur, & æstuant, nuda-
tis artubus, remotis stragulis, refri-
gerium ægrotantes cordi quærunt:
um ut in cerebro affirmat vir do-
tissimus refrigeratus sanguis & ar-
ore contemperatus, cor deinde per
venas petit, & refrigerat. Unde vi-
etur vir doctissimus necessitatem
quandam

quandam insinuare ut à cerebro ita
ab omnibus partibus circulationem
esse contra quam antea apertis ver-
bis dixerat. sed enim caute asserimus
& ambigue non refluere ex partibus
secundæ & tertiæ regionis sanguinem
nisi inquit vi revulsus & maxima
inopia sanguinis majorum vasorum
vel impetu affluat ad majora vasa
circulatoria, quod verissimum est
vero sensu hæc verba intelligantur
nam per majora vasa in quibus in-
opia causat refluxum, puto ipsum
intelligere venam cavam, aut venam
circulatorias non arterias nam ar-
teriæ nunquam deplentur nisi in
venas aut porositates partium sec-
continué à pulsu cordis infarciun-
tur, in vena autem cava & vasa
circulatoriis, in quæ sanguis cito
pedelabitur, & ad cor properat
maxima statim inopia sanguinis
foret nisi omnes partes incessante
sanguine

sanguinem in ipsas effusum refunde-
rent. Adde etiam quod impetu san-
guinis intensi & compulsi singulis
pulsationibus in omnes partes se-
cundæ & tertiæ regionis contentus
sanguis de porositatibus in venulas,
per propaginibus in majora vasa co-
gitur, & insuper partium circumja-
centium motu & compressione: ab
omni enim continente compresso
& coarctato eliditur contentum:
ita motibus musculorum & artuum
venarum propagines interobrepentes
pressæ & coarctatæ, sanguinem
de minoribus ad majora trudent.

Quod sanguis autem in singulas
partes continue & incessanter ab
arteriis impellitur & impetum fa-
cit nec refluat haud dubitandū; si ad-
mittatur quod in singulis pulsatio-
nibus arteriæ omnes simul disten-
dantur à propulso sanguine, & (ut
ipse vir doctissimus fatetur) diastole

22 *Exercitatio Anatomica*

le arteriarum à systole cordis fiat ;
neque semel egressus sanguis un-
quam intra ventriculos cordis re-
greditur propter oclusas valvulas :
si hæc inquam vir doctus ut videtur
supponat, manifestum erit in singu-
lis partibus cujuscunque regionis, de
infarctu & impetu quibus conten-
tus sanguis vi detrusus propellitur.
Nam quousque pulsant arteriæ eo-
usque influxus & impetus pertingit :
quare in omnibus cujuscunque regi-
onis partibus sentitur, nam ubique
pulsus vel in summis digitis & sub
unguibus : Nec aliqua particula est
in toto corpore, vel phlegmone vel
farunculo dolens, quæ lancinantem
pulsationis arteriarum motum &
solutionem continui tentantem non
persentiscat.

Verum amplius quod ipse san-
guis in porositatibus partium regre-
diatur in cute manuum, & pedum
mani

manifestum, quandoque enim in
summo gelu & frigidis temporibus
adeo refrigeratas manus & artus vi-
demus præsertim puerorum ut ad
contactum ipsum glaciei frigiditatem
bene referant, adeoque stupore per-
citas & rigentes, ut vix sensû retine-
ant; nec moveri queant, tamen in-
terim sanguine saturæ conspiciuntur
rubræ aut lividæ, quæ partes recales-
cere nullo modo possunt, nisi per
circulationem propulso scilicet san-
guine refrigerato & spiritibus & ca-
lore orbatò, in cuius locum ab arte-
riis influens novus calens & spiri-
tuosus sanguis, partes refovet recal-
facit, motumque & sensum restituit;
neque enim igne vel extero calore
magis quam mortuorum membra,
redintegrarentur ac restituerentur,
nisi ab interno influente calido re-
focillarentur, & revera iste circula-
tionis præcipuus usus quidam & fi-
nis

24 *Exercitatio Anatomica*

nis est, cujus gratia sanguis suo continuo cursu & influenza perpetua revolvitur & in circuitu agatur. Nempe ut omnes partes ab ipso dependentes, primo calido innato in vita & suo esse vitali & vegetativo retineantur: & omnia sua munia peragant, dum ut (physiologici loquuntur) ab influente calore & spiritibus vitalibus sustentantur & actuantur: ita duorum extremorum nempe frigoris & caloris beneficio corporum animalium temperies in sua mediocritate retinetur. Ut aciem enim inspiratus sanguinis nimium fervorem in pulmonibus & centro corporis temperat, fuliginumque suffocantium eventilationem procurat; ita vicissim sanguis actuan- per arterias in universum corpus projectus, extremitates omnes fovet nutrit in vivis sustentat & ab externi frigoris vi extinctionem prohibet.

In

Iniquum itaque foret & mirum si singulæ particulæ cujuscunque regionis, transmutatione sanguinis & circulationis beneficio non fruerentur, quarum gratiâ potissimum videtur à natura instituta circulatio. Ità concludam videtis quomodo circulatio sanguinis fiat citra confusionem & perturbationem humorum in toto corpore & singulis particulis, tum in majoribus tum minoribus vasis, idque ex necessitate partiumque omnium beneficio, sine qua neque refrigeratæ & impotentes unquam restituerentur; aut in vivis permanerent. Satis quoniam patet omnem influentiam caloris conseruantis per arterias adventare & circulationis operâ fieri.

Quare mihi videtur doctissimus
Riolanus cum negat quibusdam par-
B 2 tibus

tibus inesse circulationem, magis officiosè in suo Enchiridio loqui quam verè ut scilicet quamplurimis placeret & neminem oppugnaret, & humaniter magis scripsisse quam veritatis studio graviter. Sicut quoque videtur agere, cum sanguinem per septum cordis & in certos quosdam (lib. 3. c. 8.) cæcosque meatus in sinistrum ventriculum pervenire maluisset, quam per amplissima & patentissima pulmonum vasa arteificio valvularum regressum impediendum fabricata: rationem impossibilitatis & incommoditatis alibi dicit se proposuisse, videre cupio. Mirum esset cum eadem magnitudo constitutio & fabrica sinistri Aortæ & venæ Arteriosæ, si non idem officium: sed illud valdè improbabile, magnum flumen totius massæ sanguinæ per tantillos cæcosque septi Mæandros in tanta copia

pia ventriculum sinistrum petere
quæ responderet tum ingressui à
vena cava in dextro latere cordis,
tum egressui de sinistro, qui ambo
tam ampla requirunt orificia. Sed
inconstanter quoque hæc protulit
nam (lib. 3. 6.) Pulmones cordi
“tanquam Emunctorium & Emis-
“sarium constituit, & ait Pulmo
“afficitur ab isto sanguine transe-
“unte dum ejus sordes eò conflu-
“unt simul cum sanguine. Sic eti-
“am dicit labem pulmones acqui-
“runt à visceribus intemperatis &
“malè moratis quæ suggerunt cordi
“sanguinem impurum cujus vitium
“non potest emendare cor nisi per
“multas circulationes. Item ibidem
“circa missionem sanguinis in pe-
“ripneumonia, & communicatione
“venarum cum vasis pulmonum
“contra Galenum dicit, Si verum
“sit naturaliter sanguinem transire

28 *Exercitatio Anatomico.*

“ à dextro cordis ventriculo ad
 “ pulmonem, ut deducatur in fini
 “ strum ventriculum indè in Aor
 “ tam; Atque si sanguinis circula
 “ tio admittatur quis non videt i
 “ affectibus pulmonum, sanguine
 “ majori copia eò confluere & op
 “ primere pulmones nisi evacuetu
 “ primò liberaliter, dein partit
 “ vicibus ad eos sublevandos, que
 “ fuit consilium Hippocratis, qui
 “ pulmone tumente, ex omnib
 “ corporis partibus, Capite, Nat
 “ Lingua, Brachiis, pedibus detra
 “ hit sanguinem ut minuatur qua
 “ titas atque revellatur à pulmonib
 “ & educit sanguinem donec co
 “ pus fuerit exsangue: supposita c
 “ culatione (inquit ibidem) facili
 “ deplentur pulmones per venæ
 “ ctionem: si rejiciatur non vider
 “ quomodo sanguis possit inde
 “ velli, nam si refluat per venam
 “ an

“ arteriosam in ventriculum dex-
“ trum, obstant valvulæ sigmoides,
“ & è cordis ventriculo dextro re-
“ gressum in cavam venam sistunt
“ valvulæ tricuspides. Ergo per cir-
“ culationem exhauritur sanguis, se-
“ ctis venis brachii & pedis. Si-
“ mulq; destruitur Fernelii opinio,
“ scilicet in pulmonum affectibus
“ sanguinem esse potius detrahen-
“ dum è brachio dextro quam fini-
“ stro, quia sanguis non potest re-
“ migrare in venam cavam nisi ru-
“ ptis duobus claustris, & obicibus
“ in corde positi.

“ Addit insuper eodem loco (l. 3.
“ cap. 6. si admittatur circulatio
“ sanguinis, & transeat sæpius per
“ pulmones non per septum medi-
“ um cordis, duplex circulatio san-
“ guinis assignanda, una quæ perfi-
“ citur à corde & pulmonibus dum
“ sanguis à dextro cordis ventriculo

B 4 pro-

30 *Exercitatio Anatomica*

“profiliens traducitur per pulmo-
 “nes ut perveniat ad finistrum
 “cordis ventriculum, nam ab eo-
 “dem viscere exsiliens ad idem re-
 “currit, deinde per alteram circu-
 “lationem longiorem à sinistro
 “cordis ventriculo emanans, circuit
 “universum corpus per arterias &
 “per venas recurrit ad dextrum
 “cordis ventriculum.

Poterat hic addere doctissimus
 vir tertiam circulationem brevissi-
 mam è sinistro nempe ventriculo
 cordis ad dextrum circumagentem
 portionem sanguinis per arterias &
 venas coronales suis ramulis per cor-
 dis corpus, parietes, & septum di-
 stributas.

“Qui admittit inquit unam cir-
 “culationem non potest alteram
 repudiare : ità addere potuisset, non
 potest tertiam denegare. Quorsum
 enim pulsarent arteriæ coronales in
 corde

corde si non sanguinem eo impulsu impellerent; & quorsum venæ (quarum officium & finis est sanguinem ab arteriis ingestum recipere) nisi ut sanguinem è corde tranarent. Adde insuper in venæ coronalis orificio valvulam (ut ipse vir doctus fateatur lib. 3. cap. 9.) sæpissimè reperi-ri ingressum prohibentem, egressui reclinantem: ergo tertiam cerè non potest non admittere circulationem qui alteram universalem & per pulmones quoque & cerebrum (lib. 4. cap. 2.) sanguinem transire admit- tit. Neque enim in singulis par- tibus cujuscunque regionis fieri similiter à pulsu ingressum sangui- nis & per venas regressum, om- nesque proinde particulas circu- lationem recipere haud potest de- negare.

Ex his verbis ipsissimis itaque vi- ri doctissimi clarè patet qualis ipsi-

us

us est sententia tum de circuitu sanguinis per universum corpus, tum per pulmones cæterasque omnes partes, nam ipse qui primam circulationem admittit apertè patet reliquas non repudiare. Quî etenim fieri potest ut qui circulationem per universum corpus toties affirmaverit, & per vasa circulatoria majora, ipse ullis propaginibus aut ullis partibus secundæ aut tertiæ regionis, universalem circulationem inesse repugnaret. Tanquam omnes venæ & majora quæ vocat vasa circulatoria, in secunda regione corporis esse non ab omnibus & ab ipso numerarentur. An per universum possibile est esse circulationem quæ non per omnes partes: ubi itaque negat titubanter propterea agit, & in negationibus vacillat & verba solum dat; hic ubi asseverat cordatè loquitur, & firmis additis rationibus

ut philosophum decet. Et hanc sententiam tanquam reus expertus & vir pro-
consultus in periculosis-
is pulmonum, extremum
sanguinis emissionem reme-
; ubique vel contra Gale-
vel Fernelium suum dile-
um ubi si dubitasset, lon-
solit à tam docto viro Chri-
no, posteris experimenta per-
des, vitæquæ humanæ disci-
commendare: aut à Gale-
el Fernelio summæ apud ip-
aurhoritatis sine aperta ra-
e recedere. Quicquid dene-
erit itaque circuitus, vel in
anterio, vel aliis partibus, five
morum lactearum, five veteris
icinx in gratiam, five alicu-
alterius respectu, id humani-
& modestiæ tribuendum &
donandum est.

Hæc-

Haëtenus satis puto manifestè
apparet, ex ipsius viri clarissimi ver-
bis & argumentis, circulationem
ubique esse, & sanguinem ubicunque
fuerit locum mutare & per venas
cor petere; & idem mecum doctis-
simus vir sentire videtur. Adeo non
opus est immò supervacaneū foret
huc meas quas in libello de motu
sanguinis rationes edidi, ad hujus
veritatis confirmationem ampliorē
transferre. Quæ tum ex fabrica va-
forum, positione valvularum, ali-
isque experimentis & observationi-
bus desumantur, præsertim cum
nondum vidi tractatum doctissimū
de circulatione sanguinis, neque ad-
huc ulla argumenta viri doctissimi
præter nudam negationem reperio
quibus adductus circulationē quan-
admittit universalem in plerisque
partibus, regionibus & vasis reperi-
diaret.

Verum

Verum quod tanquā pro subterfugio adinvenit ex Galeni auctoritate & quotidiana experientia de anastomosi vasorum; tantus vir Anatomicus expertus curiosus, & diligens, prius de majoribus arteriis ad venas majores anastomoses; easque patentes visibiles tantoque torrenti massæ sanguineæ profluvio gurgites proportionales, & orificiis propaginum quibus aufert circulationem, majores patefaceret & ostendere debuisset; antequam novas & probabiliores & patentiores repudiaret, & ubi sint & qualiter fabrefactæ, num ad immittendum tantummodo sanguinem in vānas Idoneæ, (uti ureterum insertionem in vesicam urinariam cernimus) & non ad remeandum, vel quo alio modo fuissent tenebatur demonstrare & declarare. Sed nimis forsan audacter dico nec ipse

ipse vir doctissimus, nec ipse Galenus
neq; ulla experientia, unquam sen-
sibiles anastomoses conspexerunt
aut ad sensum ostendere potuerunt.

Ego quâ potui diligentia perqui-
sivi, & non parum olei & operis
perdidi in anastomosi explorandâ:
nusquam autem invenire potui va-
sâ invicem arterias scilicet cum venis
per orificia copulari libenter ab aliis
is discerem qui Galeno tantum ascri-
bunt ut ad verba ejus jurare au-
sint. Neque in jecore, liene, pu-
monibus, renibus, aut aliquo visce-
re est aliquis anastomosis, in quibus
coctis, usque quò friabile totum re-
ditur parenchyma; & tanquam pul-
vis ab omnibus vasorum fibris ex-
cussus & acu detractus, omnes cu-
jusvis divaricationis fibras, omnia
capillamenta evidenter cernere po-
tuerim: audacter igitur affirmare au-
sus sum neque anastomosen esse va-

venarum portæ cum cava, arteriarum cum venis, aut pori cholidochi capillarium ramulorum qui per totam hepatis simam disperguntur cum venis. Hoc solummodo in jecore recenti observare licet, omnes propagines venæ cavæ per gibbam hepatis perreptantes tunicas habent infinitis puncticulis cribrosas, tanquam in sentina ad decumbentem sanguinem recipiendum fabrefactas. Portæ rami non similiter se habent, sed in propagines divaricantur, & ut utraq; distributio horum vasorum hujus in sima parte, illius in gibba, ubique ad externam usque visceris umbonem excurrit sine anastomosi.

Tribus duntaxat in locis quod æquipollet anastomosi reperio. In cerebro è soporalibus arteriis in basi perreptantibus frequentes & implexæ fibræ oriuntur quæ plexum choroideum postea efformant, & ventriculos

triculos transeuntes, tandē in sinu
 terrium qui officio venæ fungitur
 unitæ desinunt. In vasis spermaticis
 præparantibus vulgo dictis arteri-
 olæ è magna arteria deductæ, ve-
 nis dictis præparantibus quas comi-
 tantur adhærent, & tandem intra
 tunicas illarum ità recipiuntur ut
 ultima quasi eadē habentes: adeo ut
 ubi ad testiculorum particulā supe-
 riorem coniformem processum cor-
 pus varicosum & pampinifor-
 me dictum, desinunt; incertum pla-
 nè sit an venæ an arteriæ an utri-
 usque fines æstinemus. Pariter &
 & arteriarum venam umbilicalem
 adeuntium ultima stamina in venæ
 illius tunicis obliterantur.

Quid, dubitandum si per tales
 voragines Arteriæ magnæ dissentæ
 sanguinis impulsu & infarctæ, de-
 plerentur tam magno & conspicuo
 torrenti; sensibiles saltem & visibi-
 les

de Circulatione Sanguinis: 39

transitus, vortices, & gurgites,
natura non denegasset, si omnem
sanguinis fluxum eo divertere; &
proinde minores propagines & par-
tes solidas influxus beneficio omni-
bus privatas voluisset.

Denique hoc unum experimen-
tum, commemorabo quod ad ana-
tomies declarandas & eorum (si qui-
bus) usum, & ad transitum sangui-
nis de venis in arterias per ulla vi-
as aut regressum evertendum suffi-
ciens esse videretur.

Aperto pectore cujusvis anima-
lis, & ligatâ venâ cavâ juxta cor,
ideo ut nihil illâc in cor migraret:
& confestim rescindantur arteriæ
jugulares illâs venis utrinque. Si
inde arterias, datâ portâ inani-
tas conspexerit, & non pariter ve-
nas manifestum fore arbitror; Nul-
lubi sanguinem è venis in arterias;
nec nisi per cordis ventriculos deri-
vari.

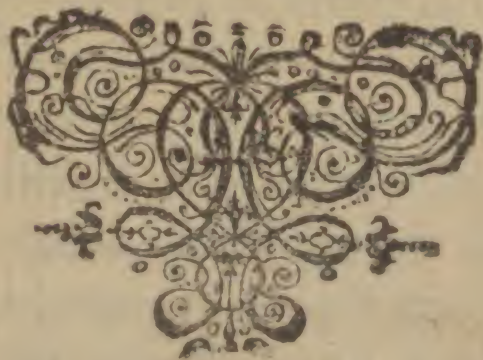
vari. Alioquin enim venas ex illarum arteriarum effluvio (ut notavit Galenus) brevissimo spatio temporis, similiter ac arterias sanguine destitutas cerneremus.

Quod restat Riolane, & mihi & tibi ipsi gratulor, mihi ob sententiam quâ circulationem exornasti: tibi quoque etiam, ob librum doctum politum, succinctum quo nil magis elegantius ob quem mihi transmissum, gratias habeo amplissimas laudesque meritas referre & debere & cupio; me autem tanto oneri imparem esse fateor: plus enim dignitatis Riolani nomen subscriptum; quam encomia mea (quam velim maxima) Encheiridio allatarum scio. Vivet in æternum celebris libellus; nominisque tui gloriam (pereunte etiam marmore posteris enarrabit. Anatomem Pathologiæ summa cum gratia conjunxisti

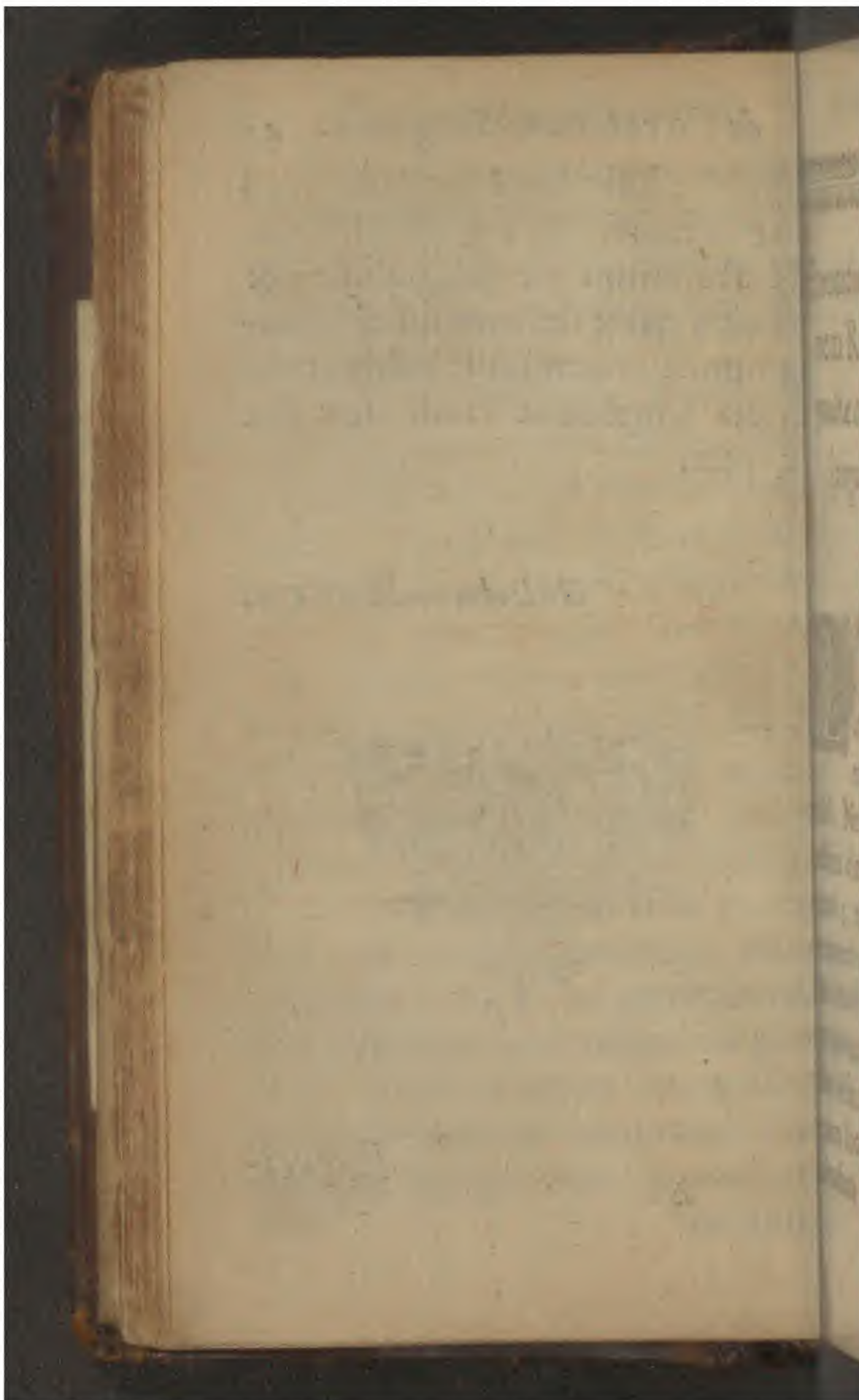
de Circulatione Sanguinis. 41

inxisti ; osteologiâ novâ utilissimâ
agno cum fructu locupletasti, ma-
è esto virtute vir insignissime : &
e ama qui te foelicem simul & lon-
ævum, & ut omnia tua celeberrima
ripta sempiternæ laudi tuæ sint
xoptat.

Guilielmus Harveus.



Exerci-



*xercitatio altera ad Johan-
nem Riolanum in qua
multæ contra Circuitum
sanguinis objectiones
refelluntur.*

Aboris mei partum multis
retrò abhinc annis (Do-
ctissime *Riolane*) obste-
tricante prælo, in lucem
prolixi. Nullus verò propemodum
constitit dies, à circuitus sanguinis
natali; nec minutissimum decursi
temporis spatium; in quo non benè
et malè de circulatione à me in-
venta audiui: Alii tenellulum ad-
natum infantem convitiis lacerant tan-
quam luce indignum; alii contra
solvendum esse fœtum dijudicant;
scri-

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scriptisque suis fovent & tuentur.
 Hi magno cum fastidio opugnant
 illi ingenti cum applausu patrocina-
 nantur; bi me abunde experimen-
 tis, observationibus, & autopsia con-
 firmasse circuitum sanguinis, contra
 omnem argumentorum vim & im-
 petum existimant: Illi vix adhu-
 satis illustratum putant, & nondum
 ab objectionibus vindicatum. Sum-
 autem qui me inanem vivarum dis-
 sectionum gloriam affectasse clami-
 rant & ranas, serpentes muscas a-
 liaque viliora animalia in scenam
 adducta; levitate puerili vituperant
 & irrident. Nec à maledictis ab-
 stinent maledicta autem maledicti
 rependere indignum philosopho &
 veritatem inquirente judico; satius &
 consultius fore arbitror tot malor-
 um indicia verarum luculen-
 tarumq; observationum luce diluere.

Ne oblatrent canes, aut suam r-

ec

omant crapulam aut ne inter
philosophorum turbam annume-
ntur quoque cynici, non devi-
dum est, verum ne mordeant aut
sana sua rabie inficiant vel canino
nte rodant ipsa veritatis ossa &
ndamenta cavendum est.

Vituperatores, momos, scripto-
que convitiis labe sordidos
nunquam legendos mecum statui,
, à quibus nihil solidum aut
xter maledicta egregium speran-
um; ita multo minùs responsione
gnos judicavi. Utantur suo malo
enio, vix unquam benevolos lecto-
s habituros puto; neq; (quod præ-
antissimum & maximè optan-
um) sapientiam donat Deus opti-
us improbis, pergant maledicen-
o donec ipsos (si non pudet) pige-
t, vel denique tædeat.

Ad viliorum animalium inspe-
tionem cum Herachlito apud Ari-
stotelem

totelē in casa furnaria dicam, intro-
ite sultis, accedite, nam neque hic Di-
desunt immortales; maximusque om-
nipotens pater in minimis, & con-
spectior vilioribus quandoque est.

In libello de cordis & sanguini
motu in animalibus, illā tantū ad-
hibui ex multis aliis observationi-
bus meis, quibus aut errores redar-
guerentur aut veritatem satis sta-
bilitam iri arbitrabar, plurima ali-
dissectionis ope sensu perceptibilia
tanquam redundantia, & inutili-
dereliqui; quorum quædam in
gratiā studiosorum qui illa efflagi-
tant paucis verbis nunc addam.
Tantum valet apud omnes Galen
magna authoritas, ut multum hæsi-
tare video nonnullos, circā experi-
mentum illius, de ligatura arterie
super fistulam, intra cavitatem im-
missam, quo demonstretur pulsari
earum fieri à facultate, per tunica

in corde rranmissas, & non à sanguinis intra cavitates impulsu, & proindè arterias dilatari ut folles non ut utres.

Hoc experimentum memoratur Vesalio, viro Anatomes peritissimo, sed neque Vesalius neque Galenus dicit experimentum hoc fuisse ab illis sicut à me probatum, tantummodo præscribit Vesalius, consulitque Galenus veritatis indagandæ studiosis; quò certiores fient, non cogitans aut intelligens, difficultatem illius operis, neque utrum sit vanitatem; Quandoquidem licet omni diligentia administretur, nil tamen pro illius opinionis confirmatione facit: quæ pulsus causam esse tunicas asseverat. Sed magis declarat ab impulsu sanguinis concitari, nam super calamum aut fistulam quam primum vinculo arteriam strinxeris, supra ligaturam

C

arte-

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arteria statim sub impulsu sanguinis desuper impacti dilatatur; ultra orbitam fistulæ undè & fluxus inhibetur & impetus refringitur; ita ut arteria vinculo subdita obscure admodum pulsabit, quia sine impetu transeuntis sanguinis; eo quod supra ligaturam reverberatur: si verò infra fistulam abscissa arteria fuerit, videre licebit contrarium ex saltu sanguinis projecti per fistularum impulsu, sicut solet evenire (ut in libello de sanguinis motu notavi) in Aneurismate, ab exesibus arteriæ tunicis, intra membranas cum continetur sanguis, non ex tunicis arteriæ dilatatis cystam, sed ex circumpositis membranis & carne præter naturaliter factam continentem habens: Inferiores arterias trans hoc tale Aneurisma pulsare valde exiliter sentias, quando superius, (& præsertim in Aneurismate

nate ipso) pulsus magni & vehementes apparent; quanquam ibi pulsationem & dilatationem fieri non ab arteriarum tunicis aut earum facultate cystæ communicatâ fingere possumus sed planè ab impulsu sanguinis.

Sed enim quo Vesalii error & aliorum inexperientia appareat evidentior, qui asserunt (ut opinantur) partem fistulæ subditam non pulsare ligato vinculo, expertus illico, subditam partem pulsaturam si reata fiat experientia & cum solveris vinculum, ubi asserunt subditas arterias repulsare, aio minùs pulsare partem subditam, soluto quam stricto vinculo.

Verum sanguinis è vulnere profluentis effusio omnia perturbat & irritum experimentum & vanum reddit. Adeò ut nil certi ob impetum sanguinis ut dixi, demonstrari possit.

fit. Sin verò (quod experientia mihi cognitum est;) renudaveris arteriam & digitis compressis detinueris rescissam partem, poteris ex arbitrio multa tentare, ut veritas planè tibi elucescat: primùm singulis pulsibus allisum sanguinem arteriam descendentem perlentias, quo arteriam dilatari videas. Poteris quoq; sanguinem pro libitu tuo exprimere & dimittere: Si exilem partem orificii laxaveris, singulis pulsibus subsultum ejaculari, & quemadmodum diximus in arteriotomia aut perforatione cordis, singulis contractionibus cordis sanguinem ejici: arteriæ dilatatione, manifestum erit perscrutanti.

Quod si toto & continuo fluxu perpetim emanare siveris, & sive per apertum canaliculum sive apertum orificio erumpere permittas, in ipso flumine tum visu, tum tactu (& manu

de Circulatione Sanguinis : 51

manus applicueris) omnes ictus
cordis, omnemq; ejus rithmum, or-
dinem, vehementiam, intermissio-
neque persentiscas; haud aliter
quam si in volam manus per sypho-
nem diversis & variatis ejacula-
mentis, projectam aquam percipere
liceret, sanguinem exilientem varia-
to impetu & inæquali, tum visu tum
motu percipias: tanto quandoque
impetu ex rescissa arteria jugulari
erumpentem observavi, ut san-
guis manui allisus per quatuor vel
quinque pedes refractus reverbera-
tusque defiliret.

Sed quò clariùs quod in dubio est
appareat, pulsificam vim non per
arteriarum tunicas à corde manare,
habeo è Nobilissimi viri cadavere
arteriæ descendentis portionem,
cum duobus cruralibus ramis, spi-
thamæ longitudine exemptam; In
os fistulosum conversam per cujus
C 3 cavum

cavum, dum vivebat Nobilissimus vir, descendens arteriosus sanguis in pedes, subditas arterias suo impulsu agitabat; In quo tamen casu arteria idem passa, tanquam super canaliculum fistulosum constricta & ligata foret (secundum Galeni experimentum) ut neque dilatari, eo loci, neque arctari, ut folles poterat neque vini pulsificam à corde inferioribus & subditis arteriis derivare, aut per soliditatem ossis diducere facultatem quam non suscipere potuit. Nihilominus inferioris arteriæ pulsus agitari in cruribus & pedibus (optime memini) dum vivebat me sæpissime observasse; fuit enim ipso medicus assiduus, ille mihi amicus necessitudine conjunctissimus. Quare in illo nobilissimo viro, necesse inferiores arterias à impulsu sanguinis ut utres dilatatas fuisse, non ut folles ab expansione tumefactas
nicarum

nicarum ; siquidem idem inconve-
niens, eademque interceptio facul-
tatis pulsificæ necesse est ut obveniat
tunicæ arteriæ in calamum & tubu-
lum osseum totaliter conversæ, quæ
super calamum & tubulum osseum
constrictum, quò minùs arteriæ
subditæ pulsarent.

Alio quoque viro Nobilissimo &
fortissimo, Aortam partemque ma-
gnæ arteriæ juxta cor in os rotun-
dum conversam novi. Ita Galeni
experimentum vel saltem ejus ana-
logon, quod industria non inven-
tum, casu repertum, satìs manifestum
facit, interceptionem pulsificæ facul-
tatis constrictione vel ligatura tu-
nicarum arteriæ non impediri, ut
indè arteriæ subditæ non pulsarent:
atque si ritè à quovis (quod præ-
scribit Galenus) fieret experimen-
tum; quam opinionem Vesalius indè
confirmatam iri speraret, redargue-

C 4

ret.

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ret. At non propterea omnem motum etiam tunicis arteriarum dene- gamus; sed quem cordi tribuimus concedimus, nimirum coarctationem & systolem & à distensione ac constitutionem naturalem regres- sum, ab ipsis tunicis fieri. Sed hoc annotandum, non ab iisdem dilata- ri & coarctari sed diversis causis & instrumentis ut in motu omnium partium & ipso quoque corde ob- servare licet. Ab auricula disten- ditur, à seipso contrahitur; Ita arte- riæ à corde dilatantur à seipsis sub- sident. Poteris & aliud experimen- tum eodem tempore facere. Si duo acetabula ejusdem mensuræ repleve- ris, alterum arterioso proficiente san- guine, Alterum venoso ex vena ejusdem animalis extracto, poteris sensu statim & postea cum coagulati refrixerint ambo sanguines, Quæ- nam sint differentiæ, intra utrum- vis

vis observare. Contra eos qui aliam speciem sanguinis in arteriis fingunt, quam in venis, nempe quia floridiorem & nescio quomodo spiritu copioso ebullientem efflatum ad exemplum lactis aut mellis super ignem effervescentis & intumescens ampliorem locum replentis.

Si namq; sanguis è sinistro cordis vètriculo in arterias impulsus adeò in spumosa & sufflatam naturam fermentaretur ut una aut altera gutta totum Aortæ cavum distenderet; procul dubio detumescente illa fermentatione ad quantitatem guttarum quarundam rediret (quam causam assignant aliqui, cur in mortuis inanimatæ arteriæ reperiuntur). Idem in cotyla, arterioso sanguine plena conspiceretur. Ita enim & in lacte & in melle refrigeratione obvenire experimur. Quod si in utraque cotyla sanguis eodem pene colore, ut non multum jam dissimili con-

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sistentia coagulatus, similiter & si
rum exprimens & pariter
tramque mensuram dum calidus
& dum friget similiter comple
verit, sufficiens erit cuivis ad fide
faciendam & ad quorundam insom
nia rejicienda puto argumentum
neque aliam speciem esse sinistra
quam dextro cordis ventriculo san
guinis, sicut & sensu indagare pote
ris & ratione). proportionabilitate
enim venam arteriosam una spu
mante gutta distentam coaffirma
tum opportheret & proinde eundem
& similiter effervescentem & fer
mentantem sanguinem dextro
quam sinistro, Quandoquidem in
gressus venæ arteriosæ & Aortæ e
gressus æquipollens; æquiparabilis.

Tria potissimum apta sunt ad
hanc opinionem inducendum de
diversitate sanguinis; unum, quod
arteriorem à floridiorem sanguinem
extractum vident: Alterum, quod
in

in dissectione corporum mortuorum tam sinistrum ventriculum cordis quam arterias omnes adeò inanitas reperiant. Tertium, quod sanguinem arteriosum spirituosorem & spiritibus repletum intelligunt, & ità majorem multò locum occupantem cogitant: quorum omnium causæ & rationes quibus non appareat, iis inspectio imponit.

Primum quod ad colorem pertinet, semper & ubique exiens sanguis per angustum foramen quasi percolatur, & tenuior & levior pars, quæ supernatare solet, magisque penetrativa est, eliditur; Sic in phlebotomia, sanguis in majori fluxu aut vi erumpens è majori orificio longiusque profiliens crassior, corpulentior & colore obscuriori est; Sin ex parvulo foramine & angusto & guttatim emanaverit (ut solet è vena solutâ ligaturâ) floridior, tanquam

quam enim transcolatur, & exiens pars solummodo tenuior & penetrativa magis ut in hemorrhagia nasarium, vel extractus per hirundines vel cucurbitulas vel quovis modo per diapedesin, exiens floridior creditur: Quia tunicarum crassities, duritiesque angustior redditur, nec adeò facilè reclinans ut exeunti sanguini viam præbeat patentem; sicut quoque contingit obesis corporibus, cum ex pinguedine subcutanea, venæ orificium opprimitur; sanguis tenuior & floridior & tanquam arteriosus apparet: Ex adverso si sanguis è rescissa arteria liberè profluens acetabulo acceptus, venosus apparebit; multò floridior sanguis in pulmonibus, & exindè exprimitur, quam in arteriis reperitur.

Vacuitas arteriarum in corporibus mortuis (quæ forsàn imposuit Erasistrato ut arterias spiritus tantum aërios

serios continere existimaret) indè
venit, quod quandò subsident (me-
mbris occlusis) pulmones, non ulte-
riùs respirant, ità per ipsos sanguis
perè non potest transire, perseve-
rat tamen per temporis spatium cor
expellendo, unde & sinistra cor-
dis auricula contractior, & ventri-
culus pariterque arteriæ inanitæ, &
non sanguinis successione repletæ
vacuæ apparent. Sin si simul cor
pulsare cessaverit & pulmones re-
spirando transitum præbere, ut in
his qui aqua frigida submersi suf-
ocantur, aut syncope & morte sub-
itanea extinguuntur, pariter reple-
tas venas & arterias reperies.

Quod ad tertium attinet. De spi-
ritibus, quinam sint, & qualiter in
corpore, & quali consistentia, An
separati, & distincti à sanguine &
partibus solidis, an commisti, Tot
tamque adversæ opiniones sunt, ut
non

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non sit mirum, spiritus quorum natura in ambiguo ità relinquitur communi ignorationis subterfugum infervire. Vulgò enim scioli, causas assignare haud norunt, dicunt statim à spiritibus hoc fieri : omnium opifices spiritus introducunt. Et ut mali Poetæ ad fabulæ explicationem & Catastrophen *ἑρμηνεύουσιν* advocant in scenam.

Fernelius & alii, spiritus aërios & invisibiles substantias, supponunt, probat enim esse spiritus animale eodem modo quo Erasistratus in arteriis, quia cerebro cellulae reperiuntur, quas cum non datur vacuum spiritu in vivis repleri concludit: tota tamen schola Medicorum, tres spirituum species constituit, naturales per venas, vitales per arterias, & per nervos animales tranari spiritus (unde dicunt medici ex Galeno, quandoque partes, cerebri

erebri consensu laborare, quia prohibetur facultas cum essentia, id est, spiritu, quandoque citra essentiam.) Insuper præter influentes has tres ordines spirituum, totidem implantatos videtur asserere. At nos neque in venis, nervis, arteriis aut partibus vivorum, dissectionibus explorando invenimus. Alii igitur corporeos spiritus faciunt, alii incorporeos, & qui corporea volunt, quandoque sanguinem vel sanguinis tenuissimam partem, copulam animæ, quandoque in sanguine contentos ut in nidore flamma, continuo fluore spiritus sustentatos subintelligunt, quandoque sanguini contradistinctos. Qui spiritus incorporeos affirmant non habent ubi insisterent; sed & potentias spiritus agnoscunt ut spiritus concoctivus, chylicativus procreativus & tot spiritus quot facultates aut partes.

Sed

Sed & scholaſtici, ſpiritum for-
titudinis, prudentiæ, patientiæ, omni-
umque virtutum, & ſpiritum ſapi-
entiæ ſanctiſſimum connumerant
omneque donum divinum. Mal-
item & bonos ſpiritus, aſſiſtere, po-
ſidere, deſerere, vagari ſuſpiciunt
Morboſ à cacodæmone, tanquam
cacochimia opinantur cauſari. Sed
enim quanquam nil magis incen-
tum & dubium quam de ſpiritubus
doctrina tradita; tamen ut plurimum
omnes medici cum Hippocrate
concludere videntur, qui corpus
noſtrum ex tribus compoſitum vo-
luit partibus, continentibus, con-
tentis & impetum facientibus. Per
impetum facientibus ſpiritus inter-
pretantur. At ſi per impetum faci-
entibus, ſpiritus intelligendi; quic-
quid in vivis corporibus vim habet
& impetum agendi, ſpiritus nomine
compellaretur. Nec ideo omnes
ſpiritus

iricus sunt aeriae substantiae, nec
potentiae, nec habitus, ut neque in-
corporei, sed quod ad propositum
ostrium præcipue spectat, omisso
iorum omnium significationum,
medo.

Spiritus per venas aut arterias
currentes, à sanguine non sepa-
rantur ut nec flamma, à nidore in-
flammabili; sed sanguis & spiritus
num & idem significant, diverso
ssse, ut vinum generosum, & spiri-
us ejus. Nam uti vinum ulterius
vinum non est (amisso omni spi-
itu) sed vappa, aut acetum, Ita
neque sanguis sine spiritu sanguis
est: sed æquivocè, & cruor; & ve-
luti manus lapideus aut mortuus
non amplius manus est: ità nec
sanguis sine spiritu vitali, sanguis;
sed corruptus, statim censendus; si
spiritu destitutus fuerit. Spiritus
itaque qui arteriis & sanguini arte-
rioso

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rioso præcipuè inest, aut actus est (sicut vini spiritus in vino, aquæ vitæ spiritus) aut sicut flammula, in vini spiritu accensa, & se nutriendo vivens. Igitur sanguis cum plurimum spiritibus imbutus non illis turget, aut fermentatur, aut inflatur, ut majorem locum desideraret, & requireret (quod experimento allato per acetabulorum mensuram certissimè dijudicare poteris) sed sicut vinum, majoribus viribus, & impetu agendi, & efficiendi pollere, secundum mentem Hippocratis intelligendus.

Idem itaque, sanguis, in arteriis qui venis est, licet spirituosior agnoscatur, & majori vi vitali pollet. Non autem in quid magis aerium convertitur, aut vaporosius redditur, quasi nulli essent spiritus nisi aerii, aut nullum impetum faciens, præter flatus, & ventositatem
(eo)

sed neque spiritus animales, naturales, vitales qui in solidis partibus, viz. ligamentis & nervis (præsertim si tot species) inhabitant, intra cœcos meandros contenti, tot aeris diversæ formæ, aut vaporum species arbitrandi.

Qui spiritus corporibus animalium corporeos agnoscunt, sed consistentia aeriâ, vel vaporosâ, vel flammeâ; ab illis scire libenter velim, An sine sanguine, huc, illuc, transire, refluere, & vagari tanquam corpora distincta possint: An inquam sanguinis motum sequatur spiritus, tanquam vel sanguinis partes sint, vel indissolubili connexu, & interrupta exhalatione alligati: adeo neque derelinquere partes possint, neque transire sine sanguinis influxu, & refluxu & transitu.

Si enim (ut vapores aquæ calore attenuati) spiritus ex sanguine, continuo

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continuo fluore & successione p
tium existunt, pabulum sequi
cesse est, neque à pabulo remanent,
manent, sed in continua evanescentia
: & proinde neque influere neque
refluere, neque transire quaviam
neque permanere, sine sanguine
fluente, refluxente, transiente, tam
quam eorum vel subjecto, vel velo
culo, vel pabulo.

Deinde scire ab illis velim, Quomodo
spiritus in corde fieri docent, & quomodo
vaporibus, vel exhalationibus sanguinis
(five calore cordis five commotione
cussione) suscitatis, & aere inspirato
permiscentes componunt. An non
tales spiritus, sanguine frigidiores
multo sint æstimandi; quandoquidem
dem partes ambæ, ex quibus componuntur
frigidiores multò sint. Accidit
viz: & vapor: vapor enim aquæ feruens
ventis, multò ipsa adde quâ tollerabilior,
flâma quævis minùs comburitur
ren

isquam carbo elychinæ, & carbo
ni quam ferrum, aut æs candens.
Unde videretur, magis spiritus
jufmodi, calorem suum à sangui-
acceptum referre, quam sangui-
m à spiritu incalescere: & tales
ritus potiùs fuligines, & effluvia
crementitia sanguinis, & corpo-
s (veluti odores) quam natura-
s censendi opifices, præsertim
um tam citò, virtutem (si quam
habent à sanguine, suo origine ac-
eptam) amitterent, fragiles adeò
evanidi existentes.

Unde quoque probabile foret,
ulmonum expirationem esse, qua
is efflatis, eventaretur & depure-
ur sanguis: atque inspirationem
esse, ut sanguis pertranseundo inter
ventriculos duos cordis, contempe-
retur, ambientis frigore: nè exan-
lescens, & intumescens, quadamq;
fermentatione inflatus,) sicuti effer-
vescens

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vescens mel & lac) adeo distendens
pulmonem, ut suffocaretur anima
Quemadmodū sæpius in periculo
Asthmate vidimus, quò etiam G
lenus causam refert, cūm dicit,
obstructis levibus arteriis illud con
tingere: viz. vasis venosis, arterio
Hoc sum expertus à suffocatione
asthmaticæ summo discrimine, cū
curbitis affixis & multà subito gel
da affusa aqua, liberatos fuisse non
paucos. Hæc forsā satis superque
de spiritibus hoc loco, quos definiri
& docere, quid sint, & quales,
tractatu physiologico debemus: tan
tum addam.

Qui de calido innato, tanquam
naturæ, ad omnia communi instru
mento tractant, & influentis calo
ris, ad omnes partes fovendas, &
in vita retinendas, necessitatem de
cent, atque non sine subjecto ex
istere agnoscunt, quia ob celerita

ter

in influxus & refluxus (animi pa-
ssionibus præsertim) hujusque
motus velocem, corpus
mobile non proportionabile repe-
runt, spiritus introducunt, tanquam
corpora subtilissima, maximè pene-
trativa, & mobila. Haud aliter
quam operationum naturalium di-
versitatem mirabilem, ab illo com-
muni instrumento viz. calido innato
provenientem vident. Illos
spiritus, sublimes, lucidos, æthereos,
coelestis naturæ, divinos, vincula
animæ, esse consimiliter comminif-
cantur; veluti vulgus imperitorum,
eorum operum causas non capi-
unt, Deos immediatos authores
opinantur & prædicant.

Unde calorem influentem, in sin-
gulas partes perpetim per spiritus
influxum idque per arterias adven-
ientem, decernunt, tanquam san-
guis nec tam citò moveri, nec peni-
tens

de Circulatione Sanguinis.

tus insinuari, nec tantopere fovendi
potuisset. Eoque provecti sunt huius
opinionis fiducia, ut contentum
tum in arteriis sanguinem esse
gant.

Et levissimis argumentis conatur
astruere, sanguinem arteriosum
specie differentem esse. Vel aeris
huiusmodi spiritibus, repletas
arterias, & non sanguine: contra
ea omnia quæ Galenus adversus
Erasistratum, tum ab experientia
tum ratione, attulit.

Verum enim verò, sanguinem
arteriosum, non ita differre, superius
ori experimento, & sensu, satis
manifestum; de sanguinis influxu
& spiritus non separati à sanguine
sed ut ejusdem corporis per arterias
as influentis, sensus quoque facere
potest pariter manifestum.

Observare licet, quando & quæ
ries extrema manus, pedes, vel auris
ricul.

iculae, rigent, & frigent, & influen-
te calore rursus restituuntur; Quod
simul contingunt, colorari, & calfi-
ri, & repleri: venasque antea
exiles & oblitteratas, apparere, &
tumefieri, unde & quandoque cum
abito recalescunt, dolore afficiun-
tur partes: ex quibus appareat. Id
quod influxu suo calorem advehit,
idem esse quod repleat, & colorat:
hoc autem præter sanguinem nihil
aliud esse potest; Sicut antè demon-
stratum. & quamvis longiori discissa
arteria & vena, quivis sensu percipe-
re evidentèr potest, cum viderit par-
tem venæ citiorem, versus cor, ni-
hil sanguinis emittere: partem verò
ulteriorem profundere copiosum, &
nil præter sanguinem. (Qualiter po-
teat pag. 85. in experimento meo cõ-
memorato in Jugularibus internis
facto) Contrâ rescissâ arteria, san-
guinis parùm, ex parte ulteriore
D dissecta

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dissecta manat : Citerior vero pars
tanquam è syphone violento impulsu
su merum sanguinem ejaculat.

Quo experimento constat, quod
transitus in utrisque sit ? an hac, a
illac, constat itè ; qua velocitate
quo motu sensibili, & non sensu
guttatim, qua violentiâ insuper ;
ne quis subterfugiendo prætenda
spiritus invisibiles ; dimitatur offi
cium vasis dissecti in aquam, vel
oleum : Si enim quidpiam exiret a
ereum per bullas erumperet visibile.
Hoc enim modo, Crabrones, vespa
& hujusmodi insecta, in oleo de
mersa, & suffocata, ultimò, aerem
bullulas è cauda dum emoriuntur
emittunt, undè ità respirare vivo
non est improbabile.

Animalia enim omnia, aqua sub
mersa & suffocata, ultimò cum pro
funduntur & labant inferiùs bullu
las ex ore, & pulmonibus, emittere
solen

solent, & spiritum reddunt.

Constat denique eodem experimento, in venis valvulas ità exactè claudi, ut aer inflatus non penetraret, multo minús sanguis : Constat inquam sensu, neq; sensibilibiter; neque insensibiliter; neque sensim, neque guttatim, sanguinem per venas à corde elongari.

Et ne quis tandem eò confugeret, ut dicat, hæc ità esse cum turbatur natura, & præternaturaliter constituta sit; non verò cum sibi relicta liberè agat. Quandoquidem in morbosa & præternaturali constitutione, eadem apparent, quæ non in naturali, & sano statu.

Dicendum & existimandum est, quod licet discissa vena, tantum sanguinis ex ulteriori parte emanare, præter naturam videatur aut dicatur quia turbatur natura non tamen dissectio, partem citiorem claudit

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quo nihil exinde exeat, nec exprin-
 queat, siue turbatur natura siue non.
 Alii similiter contendunt, dicendo
 quanquā, abscissā arteriā propè cor
 in tanta copia singulis pulsibus pro-
 rumpit statim sanguis : non prop-
 terea semper, cor integrum, & inte-
 grā arteriā, pulsu pellit. Verisimilio-
 tamen est omnem pulsum aliqui
 impellere, neque posse sine alicuju-
 contenti impulsu, pulsum continen-
 tis esse. Tamen hoc, quidam; qui
 se defenderent, & circulationem vi-
 tarent, non verentur affirmare &
 asseverare. Arterias viz. in viventi-
 bus, & secundum naturam sese ha-
 bentibus; adeò plenas, ut ultrā ne-
 grana sanguinis admittere valeant
 & consimiliter; de cordis ventricu-
 lis. Sed extra dubium est, quando-
 cunque, & quousque, dilatari, &
 contrahi, arteriis & ventriculis
 conceditur, recipere posse ulterius
 san-

sanguinis aliquid impulsum, idque ultra multa grana, debere; Nam si ventriculi ita distenti (ut vidimus quandoque in anatomia vivorum) quoad nil amplius sanguinis admittant, restitat cor à pulsu, & tensum renitensque permanens, suffocatione mortem inducit.

Sanguis dum movetur, an attrahatur, an impellatur, an sua intrinseca natura sese moveat satis in libello de motu cordis & sanguinis dictum est, ut & de actione, functione, dilatione, contractione cordis, qualiter sit, & simul cum Arteriarum diastole, ut qui exinde argumenta contradicendi sumant, quæ dicta sunt, vel non intelligere, vel nolle visu rem explorare, videntur.

Haud quidquam puto in corpore attractum demonstrari possit nisi alimentum, successione partium sensim in loca deperditi, sicut lu-

cernæ oleum a flamma.

Unde omnis attractionis sensibili-
lis & impulsionis, commune or-
ganum primum illud est; Quocirca
nervi habet naturam, vel fibræ, vel
musculi, nempe ut sit contractile
quod (seipsum contrahendo) abbre-
viare possit; & ideò tendere, addu-
cere aut propellere, sed hæc fusiùs
& apertius alibi in organis anima-
lium motoris declaranda.

Ad eos qui circulationem repu-
diant, quia neque efficientem neque
finalem causam vident, cui bono :
de quo adhuc nihil adjunxi, sed re-
stat demonstrandum. Prius in con-
fesso esse debet, Quod sit, ante quam
Propter quid, inquirendum. Nam
ex iis quæ in circulatione & hac
posita obveniunt, usus & utilitates,
investigandæ sunt. Interim dicam,
quot sunt in Physiologia, patholo-
gia, & therapeia recepta, quorum
causas,

causas non novimus, esse tamen nullus dubitat; viz. febrium putridarum, revulsionis, purgationis excrementorum.

Quicumque itaque circulationem contra versantur, eò quod problemata medicinalia (stante circulatione) solveere non possint: aut in morbis curandis, & medicamentis usurpandis, apparentium causas exinde colligere nequeant, aut causas receptas a præceptoribus falsas esse non vident; aut approbatas opiniones relinquere indignum putant; & per tot sæcula traditam disciplinam, veterumque auctoritatem, in dubium vocari nefas putant.

His omnibus respondeam, facta manifesta sensui, nullas opiniones, naturæ opera, nullam antiquitatem morari. Naturâ enim nihil antiquius, majorisque auctoritatis.

Ad eos qui problemata (non sol-

D 4

venda

venda ut putant) è medicinalibus observationibus, tanquam impedimenta sanguinis circulationi obijciunt: suosque errores, declarandos opponunt (scilicet stante circuitu) phlebotomia, non revellit: cum sanguis nil minus parti affectæ impellatur: Excrementorum pravorumque humorum transitus, per cor nobile viscus principale metuendus effluxum excretionemque, & quandoque ex eodem corpore, diversis partibus imò ex eodem foramine eodemque tempore, nonnunquam malus & corruptus sanguis egreditur, cum si continuo fluxu sanguis agitaretur per cor transiens permisceretur concussus: hæc quæ fieri possunt dubitant, & hujusmodi plurima, è medicorum schola, repugnare videntur, quo minus circulationem admittant.

Neque satisfactum opinantur
(sicut

(sicut in Astronomiâ) nova systemata ordinare, nisi omnia phainomena solvant. Non aliud hoc loco respondero, quam circulationem non eandem, ubique, & semper, esse; sed multa contingunt, ex sanguinis motu velociori vel tardiori, cordis propellentis robore, & infirmitate, sanguinis copia, conditione, vel constitutione, partium densitate, obstructione, & similibus. Crassior sanguis per angustos meatus ægrius transit, pertransiens per jecoris parenchyma, magis transcolatur quam per pulmonum.

Non pari cursu, per carnis & parenchymatis rariorem texturam tranatur, ac per nervosarum partium compactam consistentiam. Tenuior enim & purior, & spirituosior pars, citius permeat, crassior, terrestrior, & cacochymica, diutius, subsistens, repudiat: pars nutritiva

D 5 &

& ultimum alimentum, five ros, five Cambium, magis penetrativa est (si quidem ubique opponenda, vel ipsi Cornibus, plumis, unguibus, pili undique) Si omniquaque enutritur secundum omnes dimensiones augmentantur: excrementa quibusdam locis propterea secernuntur, & coagmentantur & aggravant, aut concoquuntur: Neque excrementa, vel pravos humores, semel segregata neque lac pituitam, sperma, neque ultimum alimentum (Ros rem & Cambium) cum sanguine revolui necessario puto, sed adherere quod nutrit ut agglutinetur oportere. De quibus omnibus, plurimisque aliis, in propriis locis determinandis, & declarandis, nempe Physiologiâ, reliquisque artis medicinæ partibus: nec de circulationis sanguinis consequentibus, inconvenientiis, vel convenientiis, convenit disputare.

de Circulatione Sanguinis. Si

putare, priusquam ipsa circulatio
stabilita quod sit, & pro concessio
admittatur.

Astronomiæ exemplar non hic
imitandum est, ubi ex apparentiis
duntaxat, & ipso quod sit, causæ &
ipsum propter quid investiganda
veniant. Sed sicut quis eclypseos
causam perquirens, supra lunam si-
steretur, ubi sensu causam discerne-
ret, non ratiocinio sensibilibus, quæ
sub sensum cadunt, nulla alia certior
demonstratio ad fidem faciendam
adduci poterit quam sensus &
visus.

Aliud experimentum insigne,
apud omnes studiosos veritatis, cu-
pio exploratum. Quo & pulsus ar-
teriarum ab impulsu sanguinis fieri
& illustrari perspiciatur.

Intestina canis, vel lupi, vel cu-
iusvis animalis inflata, & exiccata,
(qualia apud pharmacopeos vidi-
mus)

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mus), Si in quavis longitudine, pariter
abscissa, & aqua impleta, utrinque
ligetur, ut sit tanquam farcimen-
Poteris ab una parte digiti, ictum
pulsam & vibratam, in altera extremi-
tate adversa, applicatis digitis (ut
supra carpi arteriam solemus pul-
sum indagare) omnem ictum, &
motus differentiam clarè sentire, at-
que hoc modo, ut etiam in omni ve-
na corporis turgente, sive viventis
sive mortui, poterit quispiam tyro-
nibus omnes pulsuum differentias
in magnitudine, frequentia, vehe-
mentia, ritmo ad sensum æmu-
lari, & docere, & indigitare
Tanquam enim in longa vesica
repleta, & in tympano oblongo
omnis ictus unius extremi, in altero
simul cernitur, proinde in hydropo
ventris, sicut quoque in omni absces-
su liquidam materiâ oppleto, solemus
anasarcam a tympanite distingue-

re.

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e. Si omnis impulsus & vibratio, in uno latere facta, clarè in altero sentitur tactu, Tympanitem censemus; non ut falsò existimatur, quia sonum tympani refert, & flatu quantum fiat, (quod nunquàm accidit) sed quia, uti tympano, omnis aer levissimus pertranseat, & vibratio quævis percurrit: Serosam enim, & ichorosam, & qualem urinæ est, substantiam subesse denotat, & non aut lentam, aut viscidam, ut in Anasarca, quæ impressa ictus & impulsione vestigia servat, non transmittit. Hoc experimento in medium adducto, oritur potentissima objectio, contra sanguinis circuitum, à nemine qui contrà me scripserit, observata, aut opposita.

Quandoquidem in hoc experimento, pulsus systoles & diastoles, vidimus fieri posse, sine exitu liquoris, in arteriis posse ex ictu cordis con-

contingere, & sine circuitus necessitate, quis suspicabitur? sed similiter Euripi in morem, illinc, huc, vicissim, hinc illuc sanguinem agitari. Verum alias hanc difficultatem solvimus sufficienter, & nunc quodque dicimus; in arteriis viventium hoc non esse potest, quoniam cor continuo & continenter, Auricula cordis dextra, ventriculum implet sanguine, cui tricuspidæ valvulæ regressum negant, & simul Auricula sinistra sinistram, & uterque ventriculus in systole, projicit sanguinem & protrudit: quorum Sigmoides valvulæ non sinunt reinare. Aut igitur alicubi ex pulmonibus & pariter ex arteriis emigrare, continenter & continenter debet, aut tandem alicubi stagnans & infarctus, vel continenter vasa disrumpat, vel ipsum distendendo suffocet; ut in viva dissectione anguis (in libello

meo

re de sanguinis motu) ad sensum
contingere annotavimus; ad hoc du-
um deciarandum, duo aliquot ex-
perimenta, inter multa alia comme-
norabo, quorum prius antè retuli;
Quo clarè appareat sanguinem in
enis, continuo & magno conatu,
& flore, versus cor semper currere.

In Jugulari vena interna denuda-
a Damae vivæ, (Coram multis no-
bilibus & Rege Serenissimo Do-
mino meo assistentibus) per me-
dium divisa & abrupta ex parte
inferiori, è clavicula surgente, vix
guttæ quædam prodierunt sanguinis,
quando magno impetu, & rotundo
fluore prorumpente, longius deor-
sum è capite per alterum illius
venæ orificium, sanguis uberrimè
scaturiebat. Idem quod quotidè
poteris observare in phlebotomia
profliente sanguine: Si uno digito,
paulò infrà orificium -venam com-
primas,

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primas, affatim fluor sistitur : quod compressione solutâ, abunde denique effluit, ut prius.

In quavis visibili longa vena cubiti, sursum extensâ manu, & omni sanguine deorsum è manu quocumque poteris depresso : videbis venam quasi (relictâ in cute foveâ) collapsam. Quamprimum verò summitatem unius digiti comprimis, statim partem manum versus, oppleri, turgere & (adveniente è manu sanguine) tumescere percipies. Quid ? quod detento spiritu, & inde compressione pulmonibus; multo ingesto aere, simul vasa pectori comprimuntur unde sanguis in faciem & oculos multo rubore compellitur.

Quid? quod ut Arist. in problematibus omnes actiones, cum vi & robore magis obeuntur, detento anhelitu quam laxato. Sic è venæ frontis vel linguæ, compressione Jugulæ

recento anhelitu elicitur sanguis uberior.

Ego aliquando in cadavere humano novitè strangulato, intra duas horas à suspensione, aperto pericardio & Pericardio, (antequam rubor evanuerat) auriculam dextram cordis, & pulmones, plurimum distentos & infarctos sanguine ; multis attestantibus ostendi præcipuè verò Auriculam ad magnitudinem hominis pugni magnitudinem turgentem adeò ut disruptam iri putares. Quæ moles die sequente, refrigerato penitus corpore, & per alias vias cruore dilapso, detumescentes evanuit.

Ita ex his & aliis experimentis, patet constare sanguinem per venas omnes, ad cordis basin procurrere, & nisi transitus daretur in alias vias, coarctari, aut cor ipsum eò obrui. Si ex altera parte, si non ex arteris efflueret,

efflueret, sed regurgitatus reperiretur
appareret quantum opprimeret.

Aliam observationem addamus.
Vir nobilis Eques Auratus Domesticus
nus Robertus Darcy, progener domini
tissimi viri, & mihi amicissimi medici
dici Celeberrimi Doctoris Argentorati.
Cum erat consistente ætate, sæpè
dolore quodam pectoris oppressivus
conquellus est; præcipuè nocturno
tempore. Ità ut quandoque lipothymiam,
quandoque suffocationem
paroxismo metuens, vitam inquietam
& anxiam degebat, multa in-
cassum tentavit; omnium medicorum
consiliis usus: tandem in
gravescente morbo, Cachecticus
& hydropicus fit, & ultimò in
paroxismo vehementer oppressus
obit. In hujus cadavere, (præsentem
D. Doctore Argentorati, Qui tunc tem-
poris præsidens Collegii medicorum
erat, & D. D. Gorge, Theologus
pro

medicatore egregio ; Qui illius
urochii pastor fuit.) Ex impedito
transitu sanguinis, de sinistro ven-
triculo in arterias, paries ipsius ven-
triculi sinistri cordis (qui satis cras-
sus & robustus cernitur) disruptus
amplo hiatu perforatus erat, cum
foramen tantæ amplitudinis sangui-
nem effundebat, ut facilè aliquem ex
suis digitis reciperet.

Alium virum cordatum novi,
qui pro irà & indignatione, ob ac-
ceptam injuriam à potentiori, & il-
lata contumeliam, adeò æstuans
ardescerebat, ut invidiâ & odio
in dies (ob inhibitam vindictam)
auctis, & animi passione vehementi
quo maximè exulceratus erat, nemi-
ni patefacto, tandem in mirum ge-
nus morbi incidit : summâque op-
pressionè & dolore, cordis, & pe-
toris, miserè conflictabatur, ut nul-
lis adhibitis experitissimorum Me-
dicorum

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dicorum auxiliis proficientibus, in scorbuticam tandem post aliquo annos cachexiam incidens, contabuit & moritur.

Huic tantummodo aliquid solaminis accidit, quoties & quamdiu tota pectoris regio, à fortissimo viro comprimeretur, & (sicut pistoi panem subigens) depresso & tunderetur. Amici ipsum veneficio, à malefica affectum putabant, aut Cacodæmone obsessum.

Huic quoque Arteriæ Jugulares pollicis magnitudine distentæ, tanquam utraque esset Aorta ipsa, aut arteria magna descendens, altè & vehementer pulsabant, & tanquam Anentismata duo oblonga apparebant, undè & arteri otomiam circa tempora tentavimus, sed nullo levamine: In cadavere dissecto inveni Cor, & Aortam, adeo distenta & sanguine referta, ut cordis moles & ven-

intriculatorum cavitates, bovini cor-
magnitudinem, compensabant,
æquipollebant.

Tantæ sanguinis cohibiti, vel
inclusi vires sunt, tantusque impe-
tus. Quanquam igitur (per expe-
rimentum pridem allatum) impul-
sus fieri, sine exitu (conquassatâ
tunc indè aquâ) poterit in farci-
ne prædicto, idem tamen non
est sanguini, in vasis viventium
contingere, sinè summis & gravissi-
mis impedimentis, & periculis.

Veruntamen exinde manifestum
est, sanguinem in suo circuitu, non
eandem velocitate, & celeritate, ubiq;
transire, ut neque eâdem vehemen-
tentiâ, in omnibus locis, & parti-
bus, & temporibus: sed pro ætate,
ætu, tempeste, habitu corporis, cæ-
terisque rebus contingentibus in-
ternis, vel externis, naturalibus,
vel non naturalibus, multum evari-
ari.

Non

Non enim per vias, & Meatus occlusos, obstructos, aut impeditos, eadem celeritate transiunt, quàm per apertos, reseratos & patentes, neque per corpora aut partem densas constrictas, infarctas uti per raras, relaxatas, & deobstructas. Neque cum debilitèr, lentè, & inutilitèr fit impulsus, ità expeditè percurrit, aut penetrat, uti cum vi robore impingitur, vehementiâ, copiâ, cogitur.

Neque crassus ipse sanguis, aut sordidior, aut terrestrior factus, ad penetrativum, uti cum serosior, attenuatus, liquidior existit.

Et proindè rationabilitèr existimandum est, sanguinem in circuitu suo, tardius pertransire per Renes, quam per Cordis substantiam, Celerius per jecur, quam per renes, per lienem, quam per Jecur, per pulmones, quam per carnes, aut alia aliqua.

qua viscera, quanto rarioris con-
sistentiæ sunt. Similiter contempla-
licet, de ætate, sexu, temperie, ha-
uque corporis molli, vel duro, de
ambientis frigore, densante corpora,
quando vix venæ appareant in ar-
bus, aut color sanguineus cernitur
et calor sentitur; & postu liquidi-
e factu sanguine ab accessione a-
menti; Ita quoque venæ conspi-
æ magis, & liber, effundunt in
phlebotomia calefacto corpore,
am refrigerato. Videmus uti ab
animæ passione, (dum administra-
r phlebotomia) si inciderit pavi-
is in lipothyniam, statim sistitur
sanguinis effluxus, & pallor ex-
anguis totam corporis superficiem
occupat, rigent membra, sibilant
ires, oculi occæcantur, & convul-
ntur. Campum invenio ubi lon-
us percurrere, & latius speculan-
o expatiari possum. Sed enim tan-
ra

ta hinc veritatis elucescit lux, quæ
tot problemata explanari, tot dubia
solvi, tot affectionum, & morborum
causæ, & curandi occasiones inve-
stigari poterunt, ut peculiarem tra-
ctatum postulare viderentur. Quibus
omnibus in observationibus
meis medicinalibus admirationem
digna tradam.

Quid enim magis admirari con-
tingat, quam quomodo in omni af-
fectu, appetitu spe vel timore, cor-
pus nostrum diversimodè patitur &
vultus evariatur ipse, & sanguis hu-
aut illuc subterfugiens videtur. In-
rubent oculi, constringitur pupilla
in verecundia, rubore profunduntur
genæ.

Timore infamia, & pudore palli-
da facies, rubent auriculæ, tanquam
malè audituræ: cupidine tactis ado-
lescentibus, quàm celeritè imple-
tur nervus sanguine, & erigitur

ten

nditur)? Quod autem medicis evenit, observatione dignissimum & utilissimū. Quare omnem dolorem, sanguinis emissio, cucurbitulæ & arteriæ, deferentis fluxum compressio, & coarctatio artificiosa, præsertim interea dum fiunt) tanquam incantamento) sedant & auferunt: hæc inquam ad observationes, ubi clarè enodātur referenda.

Perperam, anatomicā dissectione confirmanda, & *ἀντιλογία* quæ sunt credenda, inepti & inexperti, Dialecticis & longè petitis argumentis, conantur vel evertere, vel stabilire. Quod in quæstione est sensibile, & visibile, an sit, necne? videre, vel expertis credere, teneri, quicumque scire desiderat, oportet.

Neque ullā aliā certitudine clariori erudiri, aut doceri poterit: Quis vinum dulce, multumque aquæ potum antecellere, iis qui

E nun-

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nunquam degustârunt, persuadeb
 Quibus argumentis, Solē esse lu
 dum, & suprâ omnes stellas sple
 dentem, à nativitate cœcis, confir
 mabit? (Sanguinis circuitum que
 tot sensibilibus ad autopsiam exp
 rimentis confirmatum, jam p
 tot annos, habuerunt omnes: N
 mo inventus est qui rem sensibile
 (viz. motum & fluxum, refluxum
 sensibilibus pariter observationibu
 redarguere aut experientiam all
 tam infringere, experimentis valu
 imò contrarium asseruere ex autopsi
 ne tentavit quidem.

Cum interim non desunt, Qui
 inexperientiam, & rudem ignora
 tiam anatomicam, nihil quidqua
 sensibile, in contrarium quod asse
 rent habentes, vanis quibusdam
 fictis ex præceptorum authorita
 receptis assertionibus, vel probal
 libus suppositis, quibusdam cap

uncu

unculis vacuis obstrepunt, multisq;
verbis aliqui insuper, iisque haud
dignis sed sæpè maledictis, nec sine
convitiis, & contumelia oblatrant:
quibus nihilo plus agunt, quam ut
dent operam, vanitatem & ineptias
suas, & malos mores, argumentorum
rumpue quæ à sensu petenda essent,
inopiam, prodere, & cum falsa sophistica
ratione, adversus sensum
insanire videantur. Haud aliter,
maris Siculi ventorum turbine concitati
fluctus, contrà scopulos intrà
Charybdin allisi, fremunt, & refracti
& reverberati spumant, quàm
contrà sensum ratiocinium.

Si nihil admitteretur per sensum,
sine rationis testimonio, aut contra
quandoque rationis dictamen, jam
nulla essent problemata disputanda.
Si non certissima per sensum fides
foret, eaque ratiocinando stabilita,
(ut in suis constructionibus Geo-

metri solent) nullam perfectò admitteremus scientiã: Quippè ex sensibilibus, de sensibilibus demonstratio rationalis, Geometrica est. A cujus exemplar, abstrusa & à sensu remota, ex apparentibus manifestioribus, & notioribus, innotescunt. Melius multo Arist. nos admonet lib. 31. de gen. An. de generatione: "apum disputans: rationi fides adhibenda inquit; si quæ demonstratur, conveniunt cum iis quæ sensu percipiuntur rebus; Quæ cum satis cognita habebûntur tum sensui magis credendum quam rationi. unde probare vel improbare vel reprobare omnia ab examinatione minuitur facta debemus: examinare verò experiri an recte an perperam dicta sint; ad sensum deducere oportet sensus iudicio confirmare & stabilire: ubi si quid fictum, non latet unde Plato in Critias difficilem esse earum

rum rerum explicationem asserit
narum experientiã habere poterit
us. Neque apti ad scientiam sunt
auditores qui nullam experientiam
habent.

Quàm arduum & difficile sit,
nullam experientiam habentes, vel
quibus, experientiam aut sensibi-
lem cognitionem non habent, do-
cere : & quam inepti, & indociles,
inexpertiq; Auditores sint, ad veram
scientiam ; cœci de coloribus, surdi
de consonantiis judicia planè osten-
tunt. Quis unquam maris fluxum, &
refluxum, Quis ex diagramate geo-
metrico, angulorum quantitates, aut
alterum rationes, cœcos docebit ?
aut eos qui neque mare viderunt,
neque diagramata? Inexpertus in
anatomicis, & in quantum propriis
oculis, & proprio exindè conceptu
rem non tenet, cœcus in iis qua-
ntatenus existimandus, & ineptus

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ad doctrinam. Non enim, de quibus, disputat *Anatomicus*, neque ex quibus, in rei natura insitis, desumit argumenta, quidquam rite novit; sed cuncta pariter ignorant sunt, tam quæ concluduntur, & colliguntur, quam ex quibus. Nulla autem possibilis cognitio, ex non præexistente cognitione, eâque notiori, & hæc una potissimum causa est, cur tam incerta & conjecturalis nostra, de cœlestibus corporibus scientia sit. Ab iis qui causas & rationes omnium, scioli adeò profitentur, scire velim, ut ambo oculi, simul hac atque illac, & quaquà versus sese intuendo moveant: nec si gillatim, iste illuc, hic istuc, se convertat oculus. Ità ambo cordis auriculæ &c.

Qui febrium causas, aut pestilentiae, aut quorundam medicamentorum & mirandas proprietates, ipsorumque

rumque causas non norunt an
pterea essent neganda?

Cur foetus in utero, non respi-
ns aerem, usque ad mensem de-
mum, ob defectum respirationis
on suffocatur? Cum natus in se-
imo, vel octavo, quamprimum ae-
m inspirat, inhibita postmodum
spiratione, ob defectum aeris suf-
ocatur. Quare in utero existens,
el adhuc intrà secundinas nondum
xitum adeptus, vitam sine respira-
one retinere poterit? quampri-
um vero aeri semel expolitus, nisi
espiraverit, vitam retinere non po-
erit.

Quoniam multos video hæerere, &
e circulatione dubitare, & aliquos
ppugnare, eo quod me non peni-
us intellexerunt; eorum gratia,
bre viter quid dictum, velim, in li-
bello de Cordis & sanguinis motu,
recapitulabo. Sanguis in venis

contentus, suo quasi fundo ubi copiosissimus (in vena sc: cava) juxta cordis basin, & auriculam dextram sensim ab interno suo calore incallescens & attenuatus, turgescit, attollitur, (fermentantium in modum) unde auricula dilatata suâ facultate pulsificâ se contrahens, propellit sæpius & confestim in dextrum cordis ventriculum, qui impletus suâ systole, subsequenter sese illo impulsu sanguinem expediens (cum egressum valvulæ Tricuspidis impediunt) in venam arteriosam (quâ patens porta datur) compellit, quò illius distentionem facit. In vasis arteriosis, jam sanguis adversus valvulas sigmoides recurrere impotens, simulque inspiratione & expiratione, extenti, & ampliati, & restricti pulmones, & unâ quoque vasa ipsorum, huic sanguini viam, transitumque, in arteriam venosam præbent.

trahent: ex quibus auricula sinistra, simul & pariter, cum auricula dextra; motum, ritum, ordinem, & unionem peragens, eundem, in sinistrum pariter ventriculum, sanguinem intromittit; quem dextra in dextrum: unde sinister ventriculus simul & pariter cum dextro (quando egressus unde venerat propter eadem valvularum trenitentium impedimenta prohibetur) in capacitatem Aortæ & consequenter in omnes arteriæ ramos impellit: Arteriæ hoc subitaneo impulsu repletæ, cum non ita subito sese exonerare possunt, distenduntur, impelluntur, & diastolen patiuntur.

Unde cum continuè, & continenter idem reiteratur, colligo. arterias, tum in pulmonibus, tum per universum, tot ictibus cordis, & impulsionibus sanguinis, adeò tandem distentas & infartas iri, ut vel cessa-

ret omninò impulsus, vel disrumperentur vel dilaterentur adeo, ut omnem massam sanguinis à venis exhaustam continerent, nisi alicubi effluente sanguine exonerarentur.

Idem quin etiam de cordis ventriculis ratiocinium, repletis, & ab auriculis infarctis sanguine, nisi pariter sese deplerent arteriæ, tandem ad extremum distensi ventriculi, ab omni motu destituti, fixique permanerent. atque hæc collectio mea demonstrativa, & vera est, & necessaria, si vera sint præmissa, illa autem vera esse, vel falsa sensus nos facere debet certiores, non ratio; *αὐτοψία*, non mentis agitatio.

Sanguinem præterea in venis, assevero semper & nbique, de minoribus in majora currere, & versus cor ab omnibus particulis properare: unde colligo, Quam copiam (continuè intromissam) arteriæ receperunt

revertuntur per venas traditam, reverti
mandem eoque refluere, unde
primùm pelleretur, & eo modò
circuitu sanguinem movere, fluxu
& refluxu à corde per impulsum,
cujus impetu per omnes arteriarum
fibras cogitur: Postea ab omnibus
partibus, continuato fluxu, regre-
di, per venas successivè, quibus ab-
sorptus & exhaustus traducitur. hæc
vera esse docet sensus ipse; & à sen-
sibilibus collectio necessaria omnem
dubitandi ansam tollit.

Denique hoc est, quod enarrare,
& patefacere, per observationes, &
experimenta conabar, non ex cau-
sis & principiis probabilibus de-
monstrare, sed per sensum & expe-
rientiam confirmatam reddere, A-
natomico more tanquam majori
authoritate volui: Ex his notan-
dum.

Quam vim & violentiam, con-
cita-

citatamque vehementiam in cordibus
& arteriis majoribus, tactu & visu
percipimus; Pulsusque systolen, &
diastolen, in animalibus maioribus
calidioribus; Non dico, in omni-
bus vasis sanguinem continentibus
eandem esse, neque omnibus san-
guineis animalibus, sed talem & tan-
tam in omnibus, ut exinde fluxus
sanguinis, & citatior cursus, per ar-
terias exiles, partium porositates
venarumque omnium ramos, neces-
sario fiat, & exinde circulatio.

Nam neque exiles arteriæ, neque
venæ pulsan, sed duntaxat majores,
& cordi viciniore pulsan arteriæ.
Eo quod non ita subito emittunt, ac
impellitur sanguis: nam experiri
poteris, dissectâ arteriâ, & pleno
gurgite exiliente sanguine, ita ut
liberè exeat prout immittitur; In
arteria illa per quam transit, vix
pulsus perferas, quia datâ portâ
trans-

transcurrit sanguis non distendit. In
serpentibus, frigidioribus
animalibus, cor tardè & debi-
lèr pulsat, ut vix in arteriis pul-
sationem percipias: sanguinemque trans-
mittit lento admodum gradu. Unde
in his, (ut etiam minoribus arteria-
rum fibris in homine, nulla tunica-
rum aut sanguinis distinctio. Quia
sanguinis impulsu non percellun-
tur.

Rescissam & apertam arteriam,
(ut dixi) pertransiens sanguis non
impellit, neque pulsat, undè clarè
cernitur, Arterias neque innatâ fa-
cultate pulsificâ, neque à corde
demandatâ, sed solo sanguinis im-
pulsu, Diastolen pati. Nam tum
pleno ipso in fluxu longiùs proflu-
ente, tam systolem quaudam, quàm
diastolen discernere, & tactu per-
cipere poteris (ut antea dixi.) Om-
nesque pulsationis cordis differen-
tias,

tias, rithmum, quinetiam & ordinem, vehementiam, intermissioneque in emanante fluore, (sicut in speculo imaginem) evidentèr agnoscere. Quemadmodum cum aqua, vi & impulsu syphonis, per fistulas plumbeas in altum cogitur, singulas compressiones instrumenti, (per multa licet stadia distantia) in ipsius aquæ exeuntis fluxu, singulorum ictuum ordinem, principium, incrementum, finem, vehementiam observare & distinguere possumus: Ita ex abscissæ arteriæ orificio. Ubi notandum, ut in exemplo aquæ, continuum effluxum esse licet modò longiùs exiliat modo propriùs Ita in arteriis, præter sanguinis concussionem, pulsum, vel vibrationem, (quæ non in omnibus, æquè cernitur) continuum exindè fluorem motumque fieri usque quò primùm, sanguis (auricula nempe dextra) ubi incept, regreditur. Hæc

hæc in rescissa aliqua arteria longiori, (ut Jugulari) quam intrâ di-
gitum comprehendere, exitumque
considerari sanguinis, magis aut mi-
nus pulsare, amittere pulsum &
superare, pro tuo libitu poteris
explorare; ut clare discernantur. Et
in integro pectore; hæc manifesta
modo fiant, Ità aperto pectore,
collapsis exindè pulmonibus, a-
liquoque motu respirandi brevi ex-
periri poteris, scilicet, contrahi au-
sculam sinistram, inaniri, albidio-
rem fieri & tandem cum sinistro
ventriculo pulsum intermittere, &
remittere, & destituere, & pariter
in rescissæ arteriæ foramine, minùs
aut minùs sanguinem subtiliori filo,
aut infirmiori pulsu proruere, &
denique (deficiente nimirum san-
guine, & ventriculi sinistri impul-
su) nihil ultrâ emanabit.

Idem ligatâ venâ arteriosâ expe-
riri

riri poteris, & auriculæ sinistram
pulsu auferre, & solutâ restitui-
ere, pro arbitrio: unde idem, hoc
experimento (quod emoriendis
evidens cernitur; ut prius à motu, &
pulsu, sinistra auricula desistere
postea ventriculus sinister, deinde
dexter, ultimò auricula dextra. Id
à quo incipit vitalis facultas, &
pulsus primo, deficit ultimo.

Quibus per sensum exploratis
manifestum est, sanguinem per pul-
mones tantum pertransire, & non
per septum Cordis, & duntaxat
respiratione commotis, non collap-
sis, & requietis: unde probabile est.
Quare in Embrione (cum nondum
spirat) natura pro transitu sangui-
nis, in arteriam venosam (que
materia sinistro ventriculo, & au-
riculæ sinistræ suggeratur,) fora-
men ovale aperuit quod adolescen-
tibus, & libere spirantibus occludit.

Patet

de Circulatione Sanguinis. III

Patet quoque, cur oppressis, & contractis vasculis pulmonum, vel quibus morbo graviore laesa respiratio, adeò sit periculosum, & signum male.

Patet non minùs, quare sanguis adeò rutilans sit pulmonum, tenuior nimis est; ut qui inibi transcolatur. Notandum amplius ex Epilogo antedicto, ab iis qui causas circulationis efflagitant, & cordis virtutem, omnium effectricem suspicantur, & pulsus transmissionis, ita attractionis, generationis sanguinis, auctorem credunt (cum Aristotele) atque à corde spiritus fieri, vitamque calorem influentem, (idque cordis innato calore, tanquam immediato animæ instrumento, vel vinculo communi & ad omnia vitæ opera peragenda organo primo) arbitrantur. Et ita sanguinem, & spiritus, motum, perfectionem, calorem

lorem quoque à corde tanquam à
origine mutuari. Et omnem rationem
nem sanguinis (quam Arist. dicit
inesse sanguini qualem in aqua calida
da & in pulve ebulliente) Corque
causam primam esse pulsationis, &
vitæ existimant. Apertè si loquamur
hæc ita esse, (ut vulgò recepta sunt)
non opinor. Et multa sunt, quæ
in eandem sententiam ire suadent
in generatione partium observanda
quæ hic recitare non expedit. pro
pudiam forsan miraculosiora, majore
remque lucem naturali philosophia
allatura, Quæ à me in publicum
dabuntur.

Interim dicam tantum, & sine
demonstratione, proponam, bona
cum veniâ Doctissimorum virorum,
& antiquitatis reverentiâ. Cor pro
ut omnium in corpore principium,
author, fons, & origo, primaque
vitæ causa est, unâ cum venis, arte-
riis

omnibus, contentoque sanguine
intelligendum. Sicut cerebrum
suis omnibus nervis senso-
organis, & spinali medulla
(comprehensum) unum sensus or-
num adæquatum (ut loquuntur)
. Si vero per hoc vocabulum
cor, corpus cordis, cum ventricu-
& auriculis tantum subintelli-
ant, non puto esse sanguinis opifi-
um. neque sanguis, vim, virtutem,
ationem, motum, aut calorem, ut
cordis donum habet: deinde neque
andem esse causam diastoles, &
istentionis, quæ systoles, & con-
ractionis, sive in arteriis sive in
uriculis, sive ventriculis cordis ar-
itor: sed pulsus pars quæ dyasto-
es dicitur, aliam habet causam à
ystole diversam, & semper omnem
ystolen ubique præcedere debet, &
distentionis primam causam, calo-
rem innatum esse, primamque di-
stentionem

114 *Exercitatio Anatomica*

stentionem esse in sanguine ipso
(fermentantium in modum,) sensu
attenuato, & turgente, in coque-
timò extinctam. Et Aristotel
pultis, vel lactis in modum, exem-
plo assentior, eò usque, ut illa el-
vatio, aut depressio sanguinis, non
fiat à vaporibus, aut exhalationibus
aut spiritibus, in aliquam formam
vapoream, vel aeriam concitatio-
neque sit causata, ab externo agen-
te, sed ab interno principio, regu-
lante natura.

Neque Cor (ut aliqui putant
tanquam Anthrax, focus, (instar le-
betis calidi) caloris origo est &
sanguinis, sed magis, sanguis calo-
rem cordi (ut reliquis omnibus
partibus) tribuit, quàm recepit, ut-
potè omnium in corpore calidissi-
mus, & ideò, cordi, arteriæ &
venæ, Coronales assignantur, in
eisdem usus, quos cæteris partibus :
viz.

de Circulatione Sanguinis. 115

z. ad caloris influxum, pro foru
conservatione ipsius : & ideo cali-
ores omnes partes, quo magis san-
guineæ, & quò sanguine magis a-
ndant, calidiores convertibilitèr
cuntur. Quâ ratione, cor suis ca-
ritatibus insigne ; officina, fons, fo-
us perennis, censendus est, non ra-
one corpulentia, sed contenti san-
guinis, instar lebetis calidi. Qua
atione Jecur, lien, pulmones, cæ-
eræque partes calidæ reputantur,
quâ multas venas vel vasa conti-
nentia sanguinem habent.

Atque hoc modo autumo, calo-
rem nativum, calidum innatum, (ut
omnium operationum, commune
instrumentum ;) pul sus quoque effi-
cientem primum esse. Hoc non ad-
huc constantèr assevero, sed tantum
pro Thesi propono. Quid in con-
trarium objiciatur à viris doctis &
probis, sine verborum scurrilitate,
con-

116 *Exercitatio Anatomica*

convitiis, vel contumeliis, sciri-
benter velim. Et quisquis per-
tum fecerit.

Hæc itaque transitus sanguinis
circuitus, tanquam partes & ve-
gia sunt. Nempe de auricula dextra
in ventriculum, de ventriculo
pulmones, in auriculam sinistram
inde in ventriculum sinistrum
in Aortam, omnesque per arten-
as à corde, per partium porositas
in venas, & per venas, ad cordis
fin, quàm celeritèr revertitur sa-
guis.

Vno experimento, quisquis p-
cuerit, discernere per venas poten-
ligetur brachium (ut solent me-
ocri ligaturâ) & tamdiu brachium
movendo, permaneat ligatum, qu-
usque omnes venæ adprimè turg-
ant; & infra ligaturam tota cutis i-
signitèr erubescat, & tùm profund-
tur manus in aquam gelidissimam

l nivem, donec collectus infrà ligaturam sanguis, refrigescat satis, in solutâ subito ligaturâ senties sanguine frigido reverrente, quàm leri cursu sursum ad cor properat, quam mutationem, reversus, in orde faciat, ut tibi mirum non sit, quosdam à soluta ligatura, post phlebotomiam, in lypothymiam incidisse : Hoc experimentum monstrat, quod infrà ligaturam venæ surgeant (non sanguine attenuato, & spiritu vel vaporibus sufflato.) talem enim ebullitionem, immersio in frigidum deprimeret) sed solo sanguine, eoque, qui in arterias, vel per anastomoses, vel cæcos Meandros, reverberari non possit.

Docet insuper quomodò per altos montes nivosos oberrantes, morte sæpe de improvviso opprimuntur, atque alia multa hujusmodi.

Qualiter sanguis pertransire, per
omnes

118 *Exercitatio Anatomica*

omnes partium poros possit.
 durum hoc videatur & quaquà
 sus meare; unum addam exp
 mentum. Laqueo strangulatis,
 suspensis, accidit idem, quod l
 chio ligato, ut trans chordam
 facies, oculi, labia lingua partes
 omnes superiores capitis, pluri
 infartuntur sanguine, maximo
 bore perfunduntur, turgescentiâ u
 ad livorem: hujusmodi cadave
 soluto laqueo, quacunque positio
 collocaveris, intrâ non multas h
 ras, videbis omnem sanguine
 vultum & caput deserere, & à
 pinis & sursum positis partibus,
 pronas & subiectas per poros Cu
 carnis, cæterarumque partium (s
 quasi ductum pondere) decumbe
 tem, & omnes illas partes infrâ p
 sitas & cutem potissimum reple
 tem, atro tabo colorare. Quan
 magis sanguis vivus, & spirituosi
 viv

vo corpore, apertis porositatibus
netrativus; quàm cruor mortu-
coagulatus? præsertim per ha-
tum Corporis frigore mortis den-
tum, viisque stipatis & compressis:
antò facilior per quascunque
artes, transitus in vivis est & pro-
or.

Ingenio pollens, acutissimus vir,
renatus Cartesius (cui ob mentio-
em mei nominis, honorificum de-
co,) & alii cum ipso; cum extra-
um Cor piscium super planam
bulam expositum, pulsum æ-
ulari vident, (colligendo seip-
m) quando erigitur, attollitur &
igoratur, ampliari, aperiri, ven-
iculosque suos, exindè capaciores
se autumant.

Haud rectè mecūm observant.
Collectum enim certò est, tunc-
temporis, coarctari potius capaci-
ates ejus omnes, & in sua systole
F esse,

esse, non diastole: ut neque (quam
 tanquam enervatum, collabitur,
 relaxatur,) in sua diastole & disten-
 tione non est, & ventriculi ex-
 ampliores; sed ut in morte, non
 cimus in diastole esse Cor, ita quod
 à systole concidit, relaxatum, &
 lapsum, & omni moru destitutum
 & requietum, non distentum. In
 stenditur enim & in sua diastole
 propriè est, cum ex impulsione san-
 guinis per contractionem auricul-
 rum impletur, ut in vivorum ana-
 tome evidenter satis apparet.

Latet ipsum ergò, quantum
 stat, relaxatio, & relapsus Cor-
 & arteriarum, à distensione, vel
 astole: & quod eadem causa,
 stentionis, relaxationis, & contra-
 ctionis, non fit, sed potius contra-
 orum effectuum, contraria, diver-
 sorum motuum, diversa; sicut
 ductionis, & extensionis, cujus
 mem-

embri, oppositos musculos anta-
gonistas, sat omnes Anatomici no-
tunt. Et contrariis motibus, aut di-
versis, contraria & diversa æctiva or-
dina, à natura necessariò fabricata.

Neque mihi arridet, causa effici-
as pulsus, quam posuit (secundum
rist.) eandem, fore tam systoles,
quàm diastoles (nempè effervescencia
sanguinis, tanquàm ebullitione facta).

vident enim isti motus, subitanei
æctus, celeresque percussiones. Ni-
hil verò ità quasi nictu oculi, fer-
mentatione, vel ebullitione, assur-
git & collabitur : sed lentè sufflatur,
quod affatim deprimitur. Præter-
quam quod dissectis, ab autopsia
cernere licet, ventriculos Cordis, ab
auricularum constrictione, & di-
stendi, & repleri, & prout magis
vel minus replentur, augeri. Di-
stentionemque Cordis, motum
quendam violentum esse, ab im-

F 2

pulsione,

impulsione, non ab attractione
qua, factum.

Sunt aliqui, Qui existimant,
cut ad plantarum nutritionem, in
pulsu alimentum non eget, sed
sim ab indigentibus particulis,
trahitur ad locum deperditi. Ita
que animalibus, non sit aliquis
pulsus necessarius, quandoquidem
similiter, vegetativa facultas
his, atque illis, opus suum perfici
at. verum diversa ratio est: Ca
dum influens perpetim requiritur
ad animalium membra fovenda,
in vivis vivifico calore conserva
da, & ab externis injuriis refractis
restituenda, non ad nutritionem
duntaxat.

Hæc de circuitu, qui, si vel in
peditur, vel pervertitur, vel nimis
um concitatur, quot periculosa mor
borum genera, & symptomata ad
miranda consequuntur: sive in v

na

ut varices, Apostemata, dolores; Hæmorrhoides, Hæmorrhagæ: sive in arteriis, ut tumores, legmones, dolores intensissimi, lancinantes, Aneurismata, faringes, fluxiones, suffocationes subitaneæ, Asthma, stupor, apoplexiæ. alia innumerabilia: & quomodo subitò, quandoque instar inmententi, auferuntur, & curantur quædam alias immedicabilia, non est hujus loci, ut enarrarem.

Inter medicinales observationes, in pathologiâ, ea tradere potero, quæ nunquam hætenùs à quovis observata comperio.

Concludam, ut tibi satisfactiorem pleniorẽ faciam (Doctissime Riolane) Qui in mesentericis venis, circulationem non fieri existimas, ligetur porta juxta Jecoris venum, in viva dissectione (quod acilè poteris experiri:) videbis ex

F 3 vena-

124 *Exercitatio Anatomica*

venarum infrà ligaturam, tur-
centia, idem quod in administ-
tione plebotomiæ, ex ligatura
brachium accidere, quod tra-
cursum inibi sanguinis paten-
ciat.

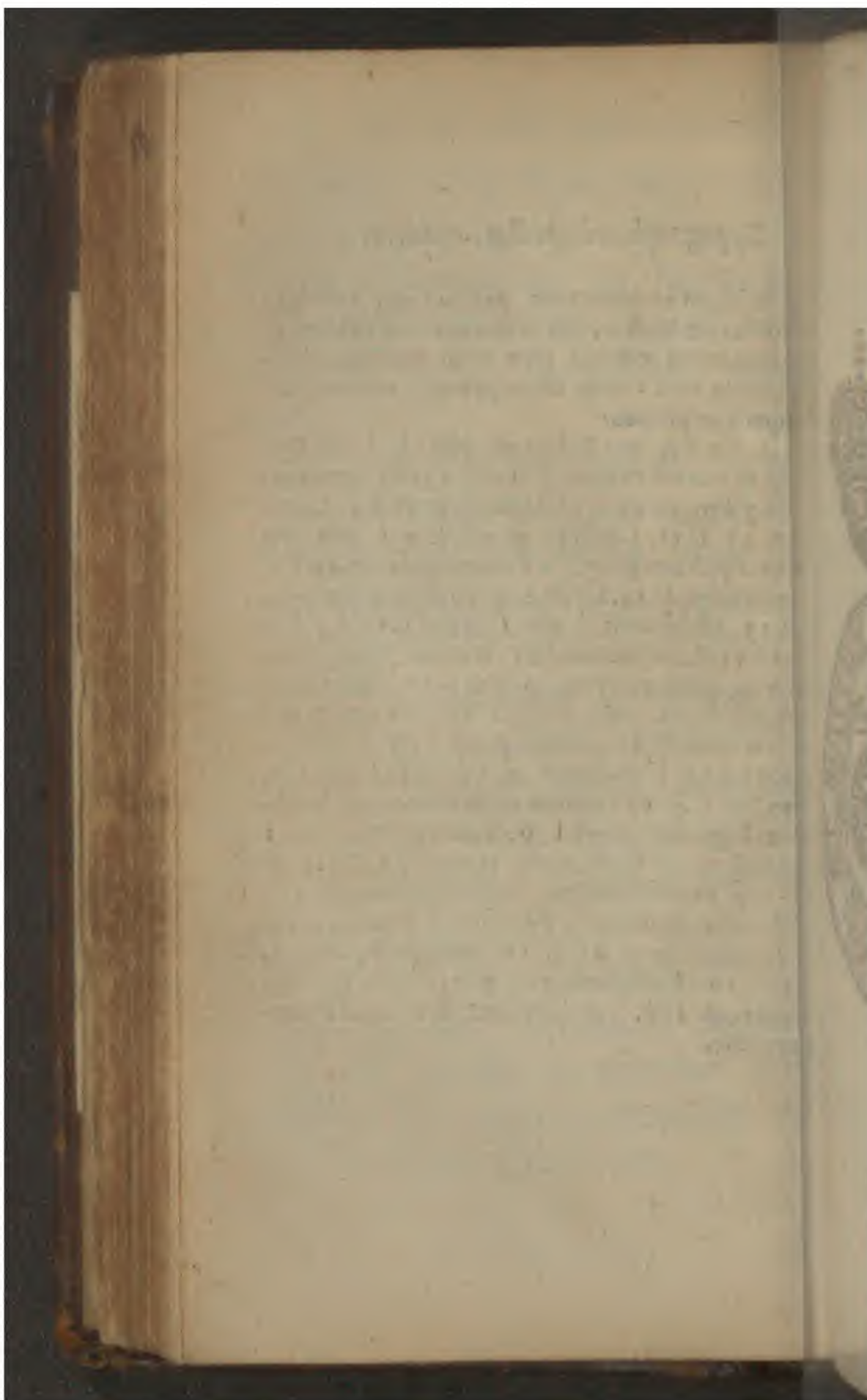
Et cum videris opinari sangui-
nem, de venis in arterias, per an-
stomoses, regredi posse, ligetur
viva dissectione, vena magna c-
cendens, juxtà divaricationem
morum cruralium; Et quàm p-
mùm rescissâ arteriâ quâvis da-
porta, omnem massam sanguinis
ex omnibus venis (etiam cava
cendente) brevi pulsu cordis
haustam fore videbis; tamen ubi
ligaturam, venas crurales, & in-
riores partes duntaxat replet.
Quod si alicubi in arterias per
anastomoses regredi potuisset sa-
guis, nullatenus accideret.

F I N I S.

Typographus inspectori erudito.

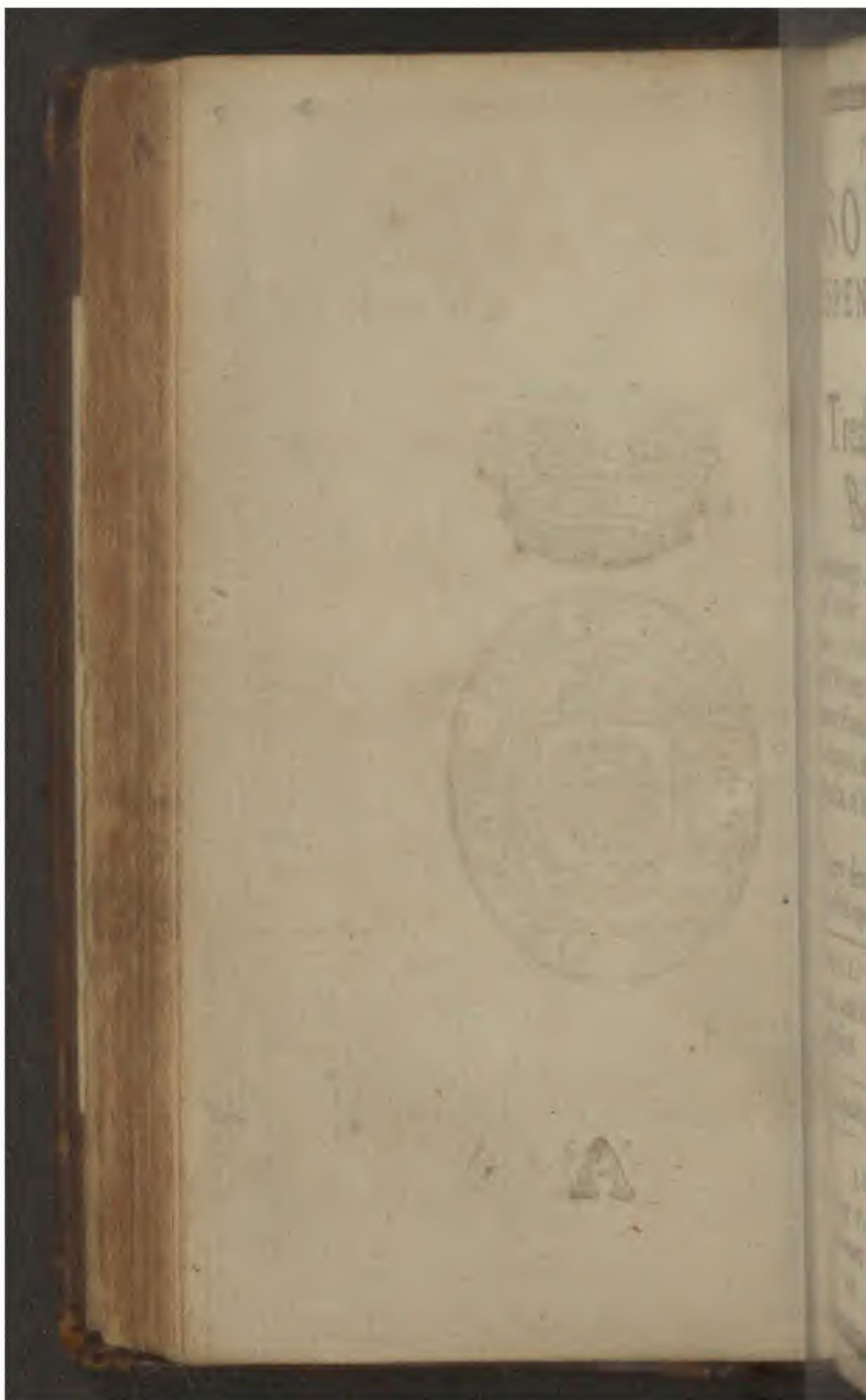
ut in legendo occurrunt *σφάλματα*, corrigas
oro Perite Lector, non festinantis Præli erra-
sed temerarii lectoris quæ non percipis deli-
censenda sunt : quos enim præteris errores, eos
superque probas.

pag. 2. lin. 17. pro & *lege* ut. pag. 3. l. ult. *leg.*
tam & venam cavam. p. 12. l. 13. *leg.* guttam.
35. l. 7. l. maiores. l. 18. l. venas. p. 38. l. 2. l. ter.
m. p. 43. l. 11. l. adhuc. p. 46. l. 7. l. illa pro
l. 22. l. pulsum. p. 47. l. 2. l. transmissas. p. 49. l. 1.
ehementes, l. 14. l. rectè. p. 50. l. 14. l. diximus.
54. l. 15. l. subsidunt, l. ult. l. inter. p. 61. l. 3. *leg.*
ritus, l. 11. l. corporeos, l. 21. l. concoctivos, chy-
caticos, procreativos. p. 62. l. 11. l. spiritibus,
10. l. facientes. p. 64. l. ult. l. ventositates. p. 66.
12. pro adde quâ *lege* aquâ. p. 67. l. 10. l. censu-
1. p. 68. l. 22. l. existere. p. 74. l. 8. l. pellere.
g. 77. ad l. 4. ea inquam omnia circuitus bene-
no intelliguntur. p. 78 l. post excretionem jue
ldenda sunt mirantur, cum. p. 79. l. 2. Phæno-
ena. p. 4. pro respondero, respondere visum est.
86. l. 16. l. pectoris. p. 87. l. ult. l. arteriis. p. 91.
20 l. temperie p. 93. l. 11. conspicuè, liberè.
103. l. 10. l. renitentium. p. 112. lin. 22. *lege*
imaque. p. 118. l. 9. l. infartirentur l. 10. l. per-
nderentur.





A



THE
SOULS
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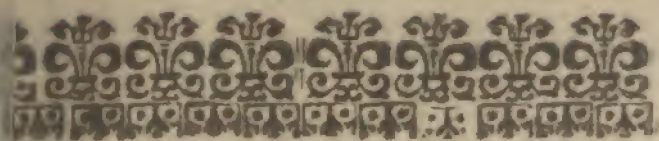
With very devout *Prayers* also, fit to
be used upon sundrie occasions.

By JOSEPH ALFORD M^r. of
Arts, and sometime of *Oriel Colledge*
in *Oxford*.

Nescis quantas vires veritas habet.

L O N D O N,
Printed by W. B. for John Williams at
the Crown in *St Pauls Church-*
yard. Anno Dom. 1649.





The Epistle to the Reader.

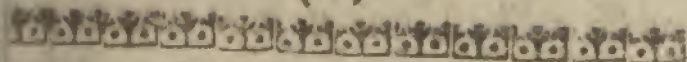
Curteous Reader,

WE say of God (*as with adoration it becomes us*) that his mercie is above all his works. No less truly may we say of the devil (*as with detestation it behoves us*) that crudelitas ejus super omnia opera ejus, his cruelties are above all his works. The virulencie hereof appeared at the beginning in the seduction of our first Parents. Obruclit Pomum, & abstulit Paradisum, he rascally tempts them to stealing of apples, and cruelly from them, he stole away the Orchard. The sordidness of his enmitie appeared afterwards in our Saviours dayes upon earth, when rather then not manifest it, he went even into the Hog-stie to shew it. But shew it

The Epistle

he had rather upon one man,
a whole heard of swine; and
in our dayes the implacabilitie
insatiableness of his malice
glutted it self; poisoning their
Etions, and judgements, (in
analogie to his own infernal
pulation) of many Legions of
Christians. Et quid facient
cum titubent arietes? what can
poor silly lambs do, when the
herds stray? for as is the
such are his Drovers, cruel sons
cruel Father. Solomon (if a
word be good securitie) will give
the Character of such men: vi
impiorum crudelia, the bowels (of
he) of wicked men are cruel,
if cruel, no doubt they are ungodly,
no Pitie, no true Pietie. Let
then invert the question and
mand, what will become of
Shepherds, if the Sheep do stray
Such Shepherds, that have
come in at the door of the Fold
but have entered in at by corners
such in their rotten exercises fear
to usurp the blessing of God to
Umperage of known Schism and
resie? in the day of our great
Adit, when the righteous shall scorne

(o)



To the

Right-worshipfull

JOHN BROWNLOVE

Knight and Baronet.

SIR,

A Good life hath but few dayes, but a good name lasteth for ever. Under this noble advantage of your good report, I have presumed to publish to the World this, not un-usefull, Tractate. The benefits of it (*pro suo modulo*) are diffusive: for if we look upon the Heresies of our age, we shall find them to be very like those of Mahomet, which feared nothing more than Universities, and thrived best in the Ostracism of learning. And whereas, under the Love-hood of Independency, there may lurk the poison of Atheists, Antitrinitarians, Jews, Papists, Anabaptists, or any Sect

A 3

what-
→

The Epistle Dedicatory.

whatsoever, these few sheets will
furnish the Industrious Reader
not onely with notes to know
them, but also with solid Arguments
to confute them.

It is observable, that the alterations
of many, both men and
women, are lately much qualified
and relaxed, from their former
adversation to the Church
of Rome. I shall not interpose
judgement to say from what causes
this alteration may proceed
but doubtless, it is no inglorious
Trophee of Reformation, if the
Kingdom prove so cleanly weaned
of Priests and Jesuites, that
this Indulgence become not
pious, and catching.

S^r. I humbly present these
indeavours to your edification
and acceptance: If I have
claym'd by temerity, this will
excuse in part, that he erred by
reverence who is

SIR,

Your most humble
servant

JOSEPH ALFOR

to the Reader.

able to answer for himself, Oh, what will become of these Shepherds, when they shall appear to render an account to God for the souls of all them which either they have driven out of the Fold, or whereof they have taken a Sacrilegious charge? This musing contrivance of my thoughts was seconded by a desire to benefit others by my own satisfaction. That I might therefore (Gentle Reader) prevent thy aberrations, and wanderings with every wind of Doctrine, I have here prepared thee, as it were in an Apothecaries Shop, two or three approved Antidotes against such Spiritual diseases, as the distemper of the times are, or are like to be, most subject. A due application of them will preserve thee unobnoxious from the guile and snares of others, and also capacitate thee to reduce thy erring, and confirm thy weaker Brethren. If these like thee, I shall according to further opportunities enlarge the Catalogue. Si fit actionis infirmitas, non tamen deerat voluntatis integritas. Let the weakness of the work be supplied by the integritie of my will. I have ay-

A S

med

The Epistle to the Reader.

med at matter with proportion
brevitie, and after no higher
lument of my endeavours, than
unprejudicate acceptance and per
Farewel.



A

**Table contain-
g the severall Doctrines that
are handled in this book.**

	Chap.	Pag.
O F G O D	I	I
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(1.)

CHAP. I.

Of GOD.

He expedition of Reason was highly elegant in that speech of the Philosopher: *Quanto plus de Deo cognoscit aliquis tanto magis assimilatur*, the greater knowledge a man hath of his Creatour, the more he bears of his image. Lest Heathen in the last distribution should witness against us Christians overly Nominal, let us above all things believe that God is, and that he is a rewarder of them that seek him. The Primitive modesty taught in that it is more devout to believe than to know of God. That it is dangerous to speak of God, even of things that are true: but because of this licentious age of luxuriating spirits (as they call themselves) the evidence of things not seen by the light of Reason (according to just
B fears)

sapientie opus est Deum ex homine facere quod fieri potest. Hic Summa religionis est, assimilari illi quem colimus. Manet.

Sanctius Est Deo credere quam scire. De Deo est jam periculosum istud.

fears) doth deprive many men of the substance of things to be hoped for by Faith. I shall by some assertions demonstrate, First, that all men the mysteries of Religion have great Reason to abandon the impotent Subministrations of Reason: And secondly, convince another blasphemous error, by shewing that men have no Reason to incline to Atheism.

The first assertion therefore thus discloseth it self to the disbanding all the Auxiliaries of Nature.

The 1.
assertion.

No man by the light of natural Reason can attain to a perfect knowledge of God, according to that

Chap. 1.
vers. 18.

St John, No man hath seen God at any time, the only begotten Son who is in the bosom of his Father, he hath declared him. St Paul also writing to the

1 Cor. 13.
vers. 12.

Corinthians, telleth them and us, that now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as also we are known. Doubtlesse,

2 Cor. 12.
vers. 7.

we consider these words rightly, we shall be compelled to confesse that the Apostle (after his extatical vision, and the abundance of his Revelations) had more Reason to utter these words, than hath the greater

Will

to dig out of them a foundation
of infidelity.

The second assertion shall be this; The
conceptions which in this life
we can have of God, are purely Re-
lative, or purely Negative, or lastly
Quidditative. Now no appre-
hension less than absolute, or quiddi-
tative, can raise our understandings
to perfect knowledge of God. Not
Negative, as when we say God is
immortal, not dependent, not cir-
cumscribed; for by these we under-
stand not what God is, but what he
is not.

The 2.
assertion.

A concep-
tion
properly
Quiddi-
tative, is
that
whereby
we ap-
prehend
a thing
perfectly
in its
true Es-
sence and
Forma-
lity.

Secondly, not the Relative, as
when we term him Father, Govern-
or, Lord, or Creatour of all things:
for, if we understand by them the
relations betwixt the Creatour, and
the Creature, then are they Relations
of Reason, and cannot positively, and
absolutely express unto us the Na-
ture of God. If we must understand
by them the Relations whereby the
Persons in the Trinity are Hyposta-
tically united, I answer, albeit those
relations are real, yet are they not
common to all the Persons, and
therefore the apprehensions of them
also are not properly Quidditative.

B 2

It

The 3.
assertion.

It remaineth in the last assertion (because this truth shall be established by the testimony of three witnesses) to prove that no apprehension or conception in this life is purely Quidditative. If such a conception should be granted, it must especial be that, by which we should be able to comprehend all the absolute Predicates, & Positive Attributes which formally, and properly belong to God: but by the utmost power of our nature, our Intellect cannot embrace, and grasp all those Attributes: we not otherwise conceive them than as they are reflected in, and participated by, the creatures; wherefore fully to understand them, it is requisite that we also apprehend all the wayes, degrees, and means of this participation which are infinite: but a finite power cannot comprehend an Infinite: *Ergò*, It plainly and unavoidably follows, that in this life we can have no conception of God purely Quidditative.

In the next place I come to enter the lists with those beasts of *Ephesus*, who tremble not over a pint pot, or in the Parenthesis of a whiff of Tobacco, to vaunt blasphemously their in-

isfaction in matters of Religion:
with the execrable and ridicu-
Solecism of a *God damn me* in
months, dare at the same arti-
of time send challenges to Reason
rove there is a God.

We have already proved that
ough the Eternity, Infinity, Incom-
mensibleness, and Invisibilty of
l, we can not tenter our faculties
to high a pitch as to comprehend
it he is; but that he is, shall be
onstrated by these irrefragable
lofs that follow.

The first Argument shall be raised
on that Axiom in *Aristotle*, *Quic-*
quid movetur ab alio movetur. What-
ever is moved, is moved by the mo-
tion of some other thing, which is al-
so moved by the motion of some o-
ther, and that also by the motion of
some other; but in dispute and rea-
soning, it is absurd to proceed in *In-*
finity, for then there could be no
first mover: *Ergo*, it is necessary we
must rest our thoughts upon some
one, that moveth all others, and is in
itself unmoved, and that is God.

The 1.
Argu-
ment.
Ex motu.

Seeing that those things which are
possible do not of necessity come to
pass, and yet may come to passe,

The 2.
Argu-
ment.
*Ex possi-
bili &
necessa-
rio.*

B. 3

there

there must of necessity be admitt
some necessary being, or existence
from whence those things, when th
were not, derived that possibilit
which necessary essence must also
(the *Progressus in Infinitum*. Cause
avoiding all absurdity being ever
membered) the Cause of its own
cessity, and that is God.

The 3.
Argu-
ment.
Ex pu-
blicita-
tione ve-
ritatis.

Seeing all natural things in th
operations do tend to some end, ev
those which are void of all kno
ledge: neither of themselves are th
able to direct themselves, and
they erre not from their proper end
therefore there is a necessity that
admit of some superiour Intelligen
which doth direct them all to th
proper end, and that is God.

The 4.
Argu-
ment.

Nothing hath its being from it s
but from some other, which hath l
also from some other, and so upward
therefore to avoid a proceeding
Infinity, there must be granted
Existence, taking its being from
self, and from none other, and con
sequently must in its own nature
uncreated, and eternal, and that
God. These Arguments I concei
sufficient to perswade any ration
man: for certainly the most obdura
finn

er, doth sometimes feel in him-
 some consternation of Spirit, and
 night-Hickups, and yexings of
 science. And to speak properly,
 he cannot be granted any absolute
 heist, who feels not in himself
 the contradiction of Opinion; for
 tly taken, it were to oppose Phi-
 sophie, and to affirm that Gods la-
 ur was in vain.

A Prayer to God the FATHER.

O Eternal God, who by thy Word
 of Power hast compelled all
 things out of nothing; by thy
 wisdom hast ballanced the clouds, and
 ut up the Sea as with doors; and by
 e Council of thy will hast created
 an to thine own similitude, and
 ade him for the time to come Coeter-
 al with thy self, what was man
 at thou wert mindfull of him, or
 he Son of man that thou shouldst
 egard him? Oh let not this Pre-
 ogative of our nature, make us to
 orget, or mis-regard thee; but ra-

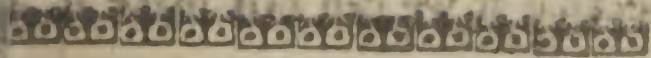
B 4

ther

ther to consider, that we have nothing which we have not received. Let not the desires, and thoughts our hearts be distracted by the possession of, or dominion over, things corruptible; but let the faculties our Souls be abstracted to thanksgiving, adoration of thy Name, and a steadfast hope of joyfull immortalitye, through Jesus Christ our Lord. Amen.



CHAP.



C H A P. II.

Of the Immortality
of the Soul.

Some notions do so precede the Articles of our Faith, that the Articles may be said to depend upon them, so far they were frustrate, if those propositions were not certain. Of this it is the Immortality of the Soul, without which the doctrine of Redemption were vain. All the Fathers of the Primitive Church, all the decrees of General Councils, y all the writings of the wisest Philosophers, nay, yet higher, all the holy Books of God, do so unanimously give attestation to the truth of this doctrine, that it is unlawfull for, and unworthy in, a Christian to doubt of it. But in regard the Persecution of some men doth so lightly esteem the holy Scriptures, that to read it there, they account no proof, shall set down reasons truly Physicall, and natural, to prove it. And

B 5 because

because if we can first make it appear that the reasonable Soul is Spiritual, it will be afterwards easier to prove it Immortal (for it is manifest that all spiritual Substances are in their own nature immortal) it shall be our first attempt to prove the reasonable Soul to be Spiritual.

The Argument.

As is the operation of every thing, such is the Essence and nature of it: for the operations follow the Essence, according to the saying of the Philosopher, *Proprietates ab Essentiis profluunt*: but the operations of the reasonable Soul are elevated, and exalted above the nature and condition of matter, therefore the reasonable Soul is not Material, and Corporal, but Spiritual, and Immortal.

The minor Proposition from whence some doubts may arise, is cleared by the Acts both of the Understanding and Will.

First, Understanding doth conceive Common Natures, and such are abstracted from single matter. Secondly, it doth form and ideate the conceptions of things immaterial, as of God, and seperated substances, and by the apprehension of such

Each objects, doth exempt them from all dimension, figure, colour, or any other affection of corpority, and weight: but these notions are not material, therefore they must proceed from an immaterial power and form, and that is the reasonable Soul.

Secondly, the Will, onely out of a pure love, and delight of that which is good, and honest, doth curb the sensitive appetite, and govern it, soth practice the Acts of Justice, Mepe, and other virtues: but these, and such as these, are placed above sense, and appetite, and consequently are far above body and matter; and therefore the Will, and therefore the reasonable Soul of which the Will is a faculty, are of a more noble ranck and order, to wit, Immaterial and Spiritual.

Now from these premises I shall not make any difficulty by undeniable consequence, to prove the Immortality of the Soul.

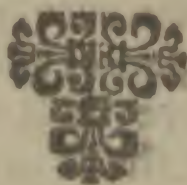
That which is this spiritual Essence (of which we last spake) is immortal, and incorruptible; but the Soul is this spiritual Essence: *Ergò*, it is Incorruptible, and Immortal.

The Argument.

The

Of the Immortality of the Soul.

The Major Proposition is thus confirmed. Seeing whatsoever spiritual depends not upon matter, but subsists by it self when seperated from matter: seeing also it consists not of Physical parts as matter, and form, which are separable, but of parts purely Metaphysical, and inseparable. I conclude it is not naturally corruptible, or dissoluble.



And

An humble Con- fession of Sinne, with desire of Gods Grace.

Almighty and Immortal God,
thou hast made us little lower
than the Angels, and crowned our
nature with glorie and much honour:
but by our disobedience and impuri-
ties have made our selves little bet-
ter than devils, and clothed our
selves with shame as with a garment.
Thou hast given us an understanding
whereby to apprehend thee the first
truth, a will also to desire thee as
the chiefest good; but we have sought
truth in the errours of our life, and
the desires of our hearts are cor-
rupt and onely evil continually, we
have been more carefull to mask o-
ver our inward deformities from the
eyes of the world, than we have been
licitious to confesse and bewail them
unto thee; feared more the reproch of
men, than the power and omnipresence
of

of thee our God. But O thou that art
 lover of souls ! give us hereafter (*beseech thee*) thy al sufficient grace , that
 we may no longer fear them that
 rebuke us , or destroy our bodies and
 no more , but thee evermore , who
 able to destroy both body and soul
 hell. Grant us thine especial gift
 Faith , that we may not place our a
 ction upon perishable objects , but
 stow such love upon our Immor
 souls , that after our dissolution we m
 benumbered among the children of Go
 and have our lot amongst thy Sain
 through Jesus Christ our Lord and on
 ly Saviour. Amen.

CHA

C H A P. III.

Of the Divinity of
JESUS CHRIST.

Hitherto we have contended as with Unbelievers; in the subsequent Discourses, we shall argue as against Misbelievers; and arm our selves with our resistable *Panoplia* borrowed from the sacred magazine of Gods word.

In all ages upwards, contiguous most to the very time of the Apostles, I find not any Century free from the buddings and germinations of heresie concerning the second Person of the ever-blessed Trinity. We will begin with the *Jews*, who to this very day deny his Incarnation; *Shew us a sign* (say they) and they had a sign before they required one, foretold by the Prophet *Isaiah*, and fulfilled Chap. 7.
behold, a virgin ^{14.}
shall conceive, and bear a son, and his name shall be called Immanuel. In
 this

this verse the truth of the Apostles words doth mightily appear concerning the *Jews*, that, at the reading of the Prophecies of Christ, the vainly hid over their hearts; for (say they) we see no Virgin here in this verse. The word *Alma* in the Original, signifieth no more than a *young woman* and not a *virgin*: but besides that they speak against their own knowledge, observe whither their malice leadeth them, even by this denial to overthrow Prophecie and Prophecy and all: for *Isaiah* calleth us to see the sign, and that with an *ecce*; and it be but for a *young woman*, and *virgin* to conceive, what is that where is the sign? what becomes of the *ecce*? it is no sign or wonder except it be against the course of nature: and is it any whit besides the course of nature for a young woman to be with child? thus rather than they will bear witness to the truth they dare to expose the word of God, and so God himself to scorn.

The word Conceive in this verse the Prophet is the bane of diverse other Heresies: for next to the *Jews* here also the *Manichee* is confuted, who held he had no true body: but
the

at fancy were true, then it had
 en *virgo decipiet*, not *concupiet*, a
 gin shall *deceive* not *conceive*.

The *Valentinians* also (new spawn-
 in the *Rebellious Anabaptists*)
 held he had a true body, but
 in Heaven, and sent into her,
 here silenced, for that had been
virgo recipiet, not *concupiet*, a virgin
 will, or rather, hath *received*, not
received him.

The *Val-*
entinians
 con-
 fused.

But we will pass from these, and
 the other of the same bran that
 might to trouble the Church of God,
Samosatenus, *Sabellius*, *Nestorius*,
 and take up the cause of the
 truth against the repullutating Here-
 of the *Arrians* now swarming in
 the parts of *Russia* and *Poland*, and
 sily spreading here in *England*, un-
 der the name of *Socinianisme*. Such
 as once the burthen of this Heresie,
 at *ingemuit orbis*, the whole world
 mourned and groined under it, and
 the contemptible paucitie of adhe-
 rants to the truth was retorted upon
 them as a note of false doctrine. This
 of men, besides many other gross
 and erroneous opinions, deny the
 deity of our Saviour, and the holy
 ghost. Let us therefore in so high

a point search the Scriptures, and what proofs we can take from them to muzzle the mouths of these versaries.

The first enquiry shall be made to the words of the Prophet *Isaiah*

Chap. 9.
6. *For unto us a child is born, and unto us a Saviour is given, and the government is upon his shoulders: and he shall be called his name, Wonderfull, Counsellour, mighty God, The Everlasting Father, the Prince of Peace.*

Here we may observe two words *Child*, and *Son*, and neither idle:

if no more be understood in word *Son*, than in the word *Child*

this had been enough, if this had been enough, then the word *Son*

been superfluous and empty, but the holy Scriptures nothing is superfluous;

ergo, they import a difference. Let us strictly weigh the words. *Child*

is not said but in *humanis* among men: *Son* may be in *Divinis* from

heaven. God himself attests it, *I am my beloved Son hear him.* Weigh

so the other two words *born* and *given*, that which is *Born* beginning

then first to have his being, and that which is *given* presupposeth a former

being, for be it must, that it may be given.

Given again : when we say *Born*, of
whom? of the Virgin : when we say
Given, by whom? by God his Fa-
ther. This is the exposition of the
Council of *Sevil*, who upon these
grounds doe thus expound this
place; the *Child* to import his Huma-
nity, the *Son* his Divinity.

The second proof shines out in
the 5 chapter of *Micah*. verse 2. *And*
you Bethlem (Judai hic quoque præ- *Erast-*
aricant) Ephrata, art little to be a- *mus.*
mong the thousands of Juda, yet out of
the shall he come forth unto me, that
shall be the ruler in Israel, whose goings
forth have been from the beginning and
shall be everlasting.

Here is *argumentum Solis radio scri-*
ptum. An argument penned with a
sun-beam; & so clearly displayeth its
beams, that *erat quando non erat*, must *Arrius*
fall to the ground. His out goings *his u-*
(saith the Prophet) have been from *sual*
the beginning, and this is *St. Johns*, In
the beginning, the first words of his
Gospel, long before that of *Moses*,
the first words of *Genesis*: and to
leave no subterfuge, no starting-hole
for the least hesitation, or scruple,
God himself doth glos out the words,
From the beginning, that is from ever-
lasting.

lasting. Away then with that
fancy, there was a (call it time
what you will) when he was not,
there never was a time when etern
was not; for as everlasting forward
reacheth to when there shall be
more time, so everlasting backward
reacheth to when there was no time
at all.

Amongst many other proofs wh
we might collect from the Old and
New Testaments, I shal onely instanc
in one more, & that so pregnant, th
without any glos, commentary,
exposition, the very recital of
words will convince any man that
not wilfully blind. The place is
the 20 chapter of the Acts. *vers. 2.*
Take heed therefore unto your selves
and to all the Flock over the whole
the holy Ghost hath made you Overseers
to feed the Church of God, which
hath purchased with his own Blood.

A Prayer for remission of Sins.

Blessed Jesu, with souls oppressed, and consciences languishing under sin, we here prostrate our selves before the throne of thy mercie, earnestly seeking to be unburthened. We have broken (with horror we confesse it) all thy commandments: O! thou that art the great dispensation of the love of God to mankind, have mercy upon us. We by manifold transgressions have brought our selves into a condition inouly culpable, yea meritoriously damnable, but for thy compassion sake prevent us, that we run not into such enormities as may make us excusable. Gracious Redeemer, impart unto us the benefits of thy Incarnation, and pardon in us all the kinds, degrees, iterations, and other aggravating circumstances of sin. As thou findest in us much to forgive, O Lord grant we may love thee much, that so our consciences being freed

freed from dead works, we may be
 after cheerfully serve thee the ever-
 ving God, to whom with the Fa-
 ther, and the holy Spirit, be
 Honour and Adoration
 unto all eternitie.
 Amen.



CHA

CHAP. IIII.

Of the Divinity of
the holy GHOST.

WE proceed now, as it followeth in Order, to produce our Arguments that shall also prove the holy Ghost to be God, as uses are many, so are his types all down in holy Writ. Sometimes water, sometimes ^b fire; one while ^a John wind, another while ^d ointment: ^b Acts 1. 3. 5. and as his types are many so are his ^a John 3. 3. names; ^c The Spirit of Truth, ^f The Spirit of Councel, The Spirit of Holiness, ^d Luke 4. 18. the Spirit of Comfort. Here the An- ^e John 15. 26. nitarians fondly cavil. These pla- ^f Isaiah 11. 2. ces they seek to elude by saying, they saw him a Spirit, but prove him not Person, we will therefore without any Tergiversation prove him a Person.

Our first Argument we will deduce from St. Pauls question to certain disciples

sciples *Acts 19. vers. 2, 3.* He
unto them, Have ye received the
Ghost since ye believed? and they
unto him, we have not so much as heard
that there is a holy Ghost. And he
unto them, Unto what were ye
Baptized?

Now thus I argue; there is no
ceiving of him that is not. I
therefore we will resolve the last
question that there is a holy Ghost
be received, before we ask with
Apostle any more questions.
might send them for resolution

a John

1. 14.

b Luke

8. 32. 30.

14. 36.

25. 36.

16. 7.

d Mark

16. 7.

32.

^a Christs conception, or to his ^b E
tism where he came upon Christ
a visible shape, or to ^c Christs iterat
promises of sending him, or to
^d caveat not to sin against him,
cause it was an offence so heynous
could not be remitted. Lastly
name no more places amongst m
more, we could send them to
strange end that happened to A
nias and the reason of it set do
Acts 5. vers. 3, 4. And Peter said u
him, Ananias why hath Satan fill
thy heart to lie to the holy Ghost? a
in the 4 verse telleth him, Thou
not lied to Man but unto God. To
these places I might direct them

sa

isfaction: but I shall take a plain
 course and send them to their Bap-
 tism. By our Baptism we are what
 we are, and at it all the Opposers
 of the Deity of the holy Ghost shall
 be sure to hear of him; for we are
 Baptised in the name of the Fa-
 ther, the Son, and the holy Ghost.
 Now let us take a review also of
 the Apostles question *in quo Bapti-*
smi; and we shall further find that
 he is God. First, in that we can-
 not be Baptized into any name, but
 in the name of God onely St. Paul di-
 scusses at large; for he argueth the
 impossibility, and the unlawfulness
 of being Baptized into St. Peters
 name, or into his, or into any o-
 ther name but Gods onely: but in
 the name of the holy Ghost we are
 Baptized, *ergò*, he is God. Second-
 ly, we believe in him, at our Bap-
 tism we there profess it, & *nemini*
Christianorum unquam dubium fuit
non in Deum credere non in creaturam.
 But no Christian ever doubted of this
 that we believe not in any creature,
 but in God alone: therefore believ-
 ing in him we acknowledge him to
 be God.

The 1.
 Argu-
 ment.

1 Cor. 1.

Athana-
 sius ad
 Episcopos
 Africa-
 nos

Thirdly, we ascribe unto him Glo-
 ry

In the
clause of
Gloria
Patri
in our
Liturgie.

ry, and Glory is proper to God one
so proper that he saith expressely,
will not part with it to any other:
we did lately use to render unto
holy Ghost Glory with the Father
and the Son, (and I never hee
that it was abolished because
ascribed more to him than
meet) *Ergo*, in that respect hee
God with them also.

Lastly, we prove him God from
blessing also, for that is one of Gods
peculiar, the ministers of the Gospel
do blesse in, and with his name,
putting his name upon Children,
and young, and upon the whole co
gregation at the dissolving of them
but with the name of the holy Gh
they blesse no less, than with the name
of the Father and the Son: there
fore as they, so he, God above all,
to blesse, so to be blessed for ever.

The 2.
argu-
ment.

The second Argument we w
bring from Acts the 2. vers. 17. *As
it shall come to passe in the last day
(saith God) I will pour out of
Spirit upon all flesh.*

Let us examine what this thing
that is poured, the Spirit of Go
The Spirit is of himself Authour
life, and in this verse is described
Autho

hour of Prophecie ; and both these properties are illustrated in the *Ancient Creed*. First, The Lord and Father of life. Secondly, Who spake by the Prophets. Now Life and Speech have both but one instrument, and that is the *Breath* or *Spirit*. From whence we will raise these four assertions.

First Prophecy can come from no Creature, but rational. The Spirit then is *Natura Rationalis*, and Determine it is, distinct plainly two wayes, First the Spirit from him whose the Spirit is, from him who sayes, of my Spirit. Secondly, that which is poured from him that poureth it ; being therefore *natura rationalis determinata*, a Person he is, for a Person so defined.

Secondly, Effusion is a plain proceeding of that which is poured, as Inspiration or Breathing is so too in the very body of the word Spirit : so, he is a Person Proceeding.

Thirdly, being a Person and yet poured out, that proves him to be God. No Person, Angel, or Spirit, can be poured out, can be so participate ; not upon all flesh, not dilated so far ; God onely can be that.

C 2

So

So the Person, the Proceeding
the Deiry of the holy Ghost are he
included.

This Exposition is no straining
pressing of the words, but very na
ral; no upstart Interpretation
ther, but long since deduced
St *Ambrose*, and a good while before
him by *Dydimus Alexandrinus*,
whom St *Jerome* was scholar. I
proofs from these places of Script
are so convincing, that I shall not c
my Reader with any more: for
deserves not to be further satisf
that will read these, and yet
wrangling.

A Prayer for God Graces.

O Holy Spirit! apply the merc
of the Father, and the merc
of the Son to our afflicted Co
sciences. As thou art the Spirit
truth, ventilate our minds from
secreet seeds of Atheism and infla
tion. Preserve us from the inquina
tion

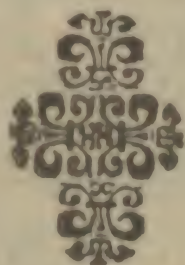
us of Schism, and Heresie, and
ke us perfectly instructed in thy
rd, that we may be wise unto
vation. As thou art the Spirit
holmes, give us, we beseech thee,
t part of Sanctification, whereby
Power and Tyranny of sin may in
be first weakened, then abolished.
d give us also that other part,
ereby we may be raised to new-
s of life, and fervent anhelations
er righteousness. Give us grace
e as the means and inchoation of
ure glory, and make us partakers
that glory, as the end and consum-
tion of this grace. Lastly, as thou
the Spirit of comfort and God of
consolation, we implore thy aid
our wants spiritual and temporal;
send us from that ugly sin of de-
ir, whereby miserable men anti-
cate the desolations of Hell, and
the life of the damned. Sustain
d comfort us in all our outward
ctions. Help us to go through
em with patience; and if it be thy
od pleasure to prolong the date of
em unto us, yet let us mitigate them
ith this lively hope, that by them
e are sealed to the great day of our
redemption. These things O blessed
C 3 Spirit

A Prayer for Gods Graces.

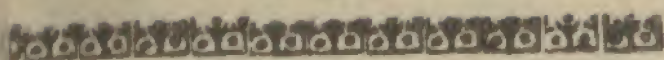
Spirit, we beg at thy hands, whatsoever else thou seest require for us, and all for the merits

JESUS CHRIST our Saviour in whose name, and words we conclude our weak and sinfull prayer saying as he in his word hath taught us,

Our Father, &c.



CHA



C H A P. V.

Of the Sufficien- cie of Scriptures to determine all Controversies of Faith.

UNiversal Tradition, or the unanimous consent of men of all ages, which in it self is a Principle to be rested in, as requiring no further proof, directs us to the holy Scriptures, and they direct us to heaven. Whatsoever is requisite to mans Salvation, is there contained, he that is ignorant, may there find what he may learn: he that is the stubborn sinner may find there the scourges of the Judgements to come which he ought to fear: he that is troubled with a wounded Conscience

C 4

may

may there find the joyes and promises of an everlasting felicity. In word, there is provision made for the Salvation of all men that God vouchsafe to save.

If any man labour with such impertinency as to ask, why the Evangelists and Apostles did not write things? (as St. John saith, *many other things Jesus both did and taught which are not written.*) I answer, First, because of the multitude of them. Secondly, they might well consider that they which will not believe those things that are written, would not believe more if they had been written; but they that believe the Scriptures have sufficient means for their Salvation. And blessed be the goodness of God, that seeing what was not written was in danger to be lost, took order that what was necessary should be written.

Theodoret teacheth us that, *In* *Scripturis, &c.* in the books of the Apostles, and Evangelists, and in the sayings of the Prophets we may plainly read what judgement we ought to have of the meaning and will of God. How insupportable then is the Tyranny of the Church of Rome that

will

will allow Christians to read them
nely through such Spectacles as the
Pope and his Jesuites please to make
for them ; Insensibly seducing the
ignorant People not to believe in
God , but indeed in his constitutions,
and declarations. For he that re-
quires that his interpretations of any
Law divine or humane, should be ob-
eyed, requires *in effectu* that his in-
terpretations should be the Law : for
sittingly or ignorantly he makes
both the Law, and the Law-maker
tales, and requires obedience onely
to the Interpreter. Neither doe I
see any reason why a considering man
should be moved with their ridicu-
lous Bug-bears by which they would
perswade people that they doe nei-
ther know the Canon, or the inter-
pretation of Scripture, without some
obligation to their pretended Vigi-
lancy and Infallibility ; for thus I ar-
gue against it. If I can have no
ground to believe the Divine Autho-
rity of the Scriptures, unless I first
believe the Infallibility of the
Church of *Rome*, then I can have no
ground at all to be assured of it. For
there is no ground, neither can any be
pretended, why I should believe the

Church of Rome Infallible, unless
doe first believe the Scriptures.

Again, as little reason have we
be led by their method, first to lo
our Church (and we know wh
Church they mean, for they allow
none but their own) and then o
Religion, for this would make
faith of a man obnoxious to many
rours, and I conceive it a very pre
sterous course: for it is impossible
should know any company of men
be the Church of Christ, before
know what is the Doctrine of Christ
the profession whereof constitute
the Visible Church, the belief an
obedience the Invisible.

Lastly, the Scriptures (as we ha
heard) containing all things necess
rie to Salvation, and those plainly d
livered which are necessary; if
men would, (as all men ought
doe) allow themselves liberty
judgement, they might soon agree
such matters as are necessary; and
conceive it is not necessary for them
to agree further. For, should I he
start a question to a Papist, and de
mand of him whether he would un
dertake to prove that the ending o
controversies, or having a certain
mean

ans to end them, is absolutely necessary to salvation? I suppose he would revisit his thoughts before an undertaking. But in the mean time, I will undertake (admitting, and not granting it to be concluded affirmatively) to prove that the Church of *Rome* are as unmeetly qualified as any other Society of Christians, to be constituted the Judge of Controversies. And thus I attempt it.

How can the Church of *Rome* be Judge of Controversies if she cannot decide them? And how can she decide them, if it be a question, whether she be judge of them? for that which is it self questioned, cannot be pretended to be fit to decide other Questions; much less this Question whether it have Authoritie to decide all Questions.

Secondly, We have no Reason to believe the Church of *Rome*, or the Pope the pretended head thereof to be judge of Controversies, unless we could be certain, that the Church or the Pope were infallible. Of this we can have no certaintie but upon this Supposition, That the Popes do not erre in confirming the decrees of

Ge-

General Councels; of this againe we
 can have no certaintie but upon
 Supposition, That the Spirit of Truth
 is promised to him for his direction
 in this work; and of this againe,
 we have no certaintie unless upon the
 Supposition, That he performs
 condition whereunto the promise
 the Spirit of truth is expressly
 mited, *videlicet*, to love God, and
 keep his Commandments; and
 this, finally, we can have no certaintie
 not knowing the Popes heart; there-
 fore from the first to the last we
 have no certaintie of his Infalli-
 bilitie, and therefore no reason to ad-
 mit him Judge of Controversies.

The 3.
 Argum.

Thirdly, If many of the *Roman*
 Sea were such men as could not re-
 ceive the Spirit of Truth, even men
 of this world, that is wicked, profane
 and diabolical men, then the Spirit
 of truth is not here promised but
 flatly denied unto them; and con-
 sequently we can have no certaintie
 neither of the Decrees of Councils
 which those Popes confirm, nor of
 the Infallibilitie of that Church
 which guides her self by these De-
 crees: but many of the *Roman* Sea
 were such men, even by the confes-
 sion

determine all matters of Faith.

37

of the most zealous Propugners

it; *Ergò*,

The Spirit of Truth is not here
misused but flatly denied them;

consequently we can have no
constraint of the Decrees confirmed

them, nor of the Infallibilitie of

Church which guides her self by

her Decrees; nor finally, any reason

to believe her to be the Judge of
controversies.

Having put in these bars against

the Popes claim, we will conclude

this Chapter with this *memento* to

the Christian Reader: Those that

sit in *Moses* Chair, they teach the

law of God, and God teacheth by

them, therefore hear them. But

those that sit in the Chair of *Caphas*,

they teach the doctrine of *Caiphaz*;

they teach not those things which

are Jesus Christs, but their own, hear

them not, do not after them.

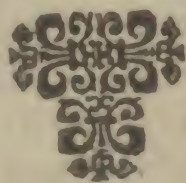
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A very Devout Prayer for saving knowledge.

O Almighty and Immortal God, to know thee is perfect righteousness, yea to acknowledge thee is the root of Immortalitie. Instruct us, we beseech thee, in thy righteous Judgements, then will we praise thee with uprightness of heart. Suffer us no longer to live in the wars of ignorance, lest through the blindness of our understanding the great plagues of sin should be accounted peace. Let the dictates of thy holy Spirit in thy word be a light unto our feet, and a lanthorn unto our paths. As often as we read thy word commanded us, (as thou hast commanded us to read it often) let the love of thy mercie fit us with such a proportion of obedience, that we may subdue all our lusts to an assurance of our incorruption, where we meet with thy precepts forbidding us. Lord give us thy grace of inward Sanctimonie, that we may never want
fear

(39)

to add transgression to transgression
for from thee cometh wrath, and
indignation resteth upon sinners.
we meet with thy gracious pro-
visions inviting us to hope, love, long-
ing, gentleness, meekness, tempe-
rance, O Lord grant unto us incessant
illumination of Spirit, that we may tread
the steps of Faith till we arrive at the
land of the living, there with Angels,
Archangels, and all the Host of
Heaven, to be possessed of everlasting
glorifications, through Jesus Christ our
Lord, and only Saviour. Amen.



CHAP.

C H A P. VI.

Of the Doctors
Fathers of the P
mitive Church.

THere is exstant with us
 Authoritie of the h
 Scriptures, from the wh
 our minds ought not
 swerve, we must not leave the S
 stantial ground of Gods word, to
 headlong on the perils of our o
 surmizes, where we have not ap
 apparant reasons of truth to direct
 After that the Apostles left the c
 of the Church (saith *St Jerome*) u
 on the 80. Psalm (and let the Po
 chew upon the words) to their su
 cessours, notwithstanding some m
 be learned, eloquent, or holy, y
 he wanteth Authoritie. We are n
 bound upon the necessitie of Salv
 tion to believe the Fathers of th
 Church; for if a simple plain hu
 band-man, a child, or a grave wo
 man

, speak with the Authoritie of
onical Scripture, I am bound to
ve that child, woman, or hus-
l-man before a thousand Popes,
byters, Bishops, and Doctours
king without, or against the Go-

Thus much the ingenuitie of
Fathers doth witness concerning
nselfes.

Tertullian in his book of Prescri-
on against Hereticks writeth thus,
is not lawfull for us to flatter our
elves with any thing of our own
udgement, and discretion, nor to
choose that which any man hath
brought in of his own head, we
have the pattern of the Apostles to
mitate, who took nothing to bring
n after their own pleasure, but
faithfully assigned to the nations, the
doctrine that they had received of
Christ.

Ignatius also (not the Father of the
esuites) writing to *St. Ierom* saith,
Whoso ever teacheth any thing
more than is written in the word
of God, although he fast, although
he keep his virginitie, although he
work miracles, yet account him no
better then a wolf in the flock of
sheep.

A good
Caution
for our
times.

I shall onely quote St *Austin*
 (because I will favour my Reader)
 who writing to *Fortunatus* hath
 „ words , We receive not the di
 „ tations or writings of any man
 „ they never so Catholick, or c
 „ mendable, as we receive the
 „ nonical Scriptures ; but that sa
 „ the reverence due unto them,
 „ may well reprove or refuse so
 „ things in their writings, if we
 „ that they have otherwise ta
 „ than the Truth will witness. S
 „ am I in the writings of other m
 „ and such would I have others to
 „ in mine.

This modestie was mingled w
 the great abilities of those times
 wis altogether unlike the Temper
 our gifted men, who boast so pro
 gally of the knowledge of the m
 of Jesus Christ, and of an unerr
 Spirit. Men that would make
 world believe, they have a whole
 nod in their brains. And yet as St
stin saith of such, truly, and tartly
non norunt distinguere inter responde
posse, & tacere nolle. The Prophet
Ezechiel also pronounceth a woe
 gainst such, saying. *woe be unto*
false Prophets, they follow their own
Spirit

Ezech.
13.3.

its and have seen nothing. The doctrine of our Saviour is conformable to the highest rules of Reason, and therefore must flourish in the advancement of learning, and the perfection of parts best able to comprehend it, now none but except the bigoted zelots of our age, the apostish Imitators of the Cathari, a sort of bigotted people spoken of by Epiphanius who forsooth would not content themselves without a Discipline according to the exact pattern of the Apostles times. But alas poor Schismatics, their frame we see is already out of joynt. These men craftily slighted the Fathers, well knowing their writings would bear witness against their Innovations: such as have not taken the pains to read, or want the brains to understand the Fathers, can without immodestie denie, but say they were great Champions of truth, and victorious Opposers of Heresies; even of such indeed as are revived by those who most disesteem, and slight their approbation; let us not therefore be so ingreatful to God for them, by whose labours in the Disquisitions of truth, we have attained to so great knowledge and learning,

By gl-
ving lit-
tle credit
to anti-
quite
we shall
onely
reach
posteri-
tie, how
little is
due to
us.

ing, as to cast them amongst the
pists, as Popish; for the Church
Rome is not ignorant, how often
hath been fairly challenged by
now eclipsed, Church of *England*
abide the determinations of the
motive Fathers in most Controversies
between us, but to this day they
have declined it. And should we
guiltie of so much weakness in
cause of truth, as to part with all,
they in corners will vauntingly
claim unto, among their captiva
credents, full well we know,
should not onely want Fathers, but
Sacraments also, yea and Scripture
too. That I may therefore rectify
the erroneous Judgements of some
men, I shall in the handling of the
following points, wherein the Church
of *Rome* are corrupt and Heretical,
chiefly alledge my proofs out of the
Fathers, whereby to confute them.

A Prayer.

O Lord our God, we are exhorted
by thy word, to ask the Father
that they may tell us, the Elder
that they may declare unto us. Grant

(45)

we beseech thee, sober minds in the
of thy truth. Make us zealous,
with knowledge; diligent, but not
overing; and alwayes obedient to the
ds of the wise, that we may apply
hearts unto their wisdom. Suffer
our judgments by the craft and
caltie of the devil, or man, to be
withdrawn, or estranged from the
arrantable means of our salvation.
And as the enemy will be ever super-
minating tares among thy wheat,
O God, by the power of thy Spirit,
se up unto us more and more such
ers of thy truth, that all thy people
be brought into the light to behold
righteousness, that our posteritie may
praise thee, and that in the ages to
come, thou mayest shew forth the ex-
cending riches of thy grace by thy lo-
ving kindnesse toward us. Grant this
O Jesus Christ his sake: In whose
name, &c.

Of

C H A P. VII.

Of Predestina-
tion.

6 Book
of his
Hypog-
nos.

Saint *Austin* saith, *Prædesti-
nationem nunc gare horribilis est
blasphemia.* Predestination
horrible blasphemy. A
great errour is it likewise in
men to disallow the publick Pre-
aching of this doctrine. For thus
obliquely reprove the Spirit of God
as if he had revealed things fit
some considerations to be concea-
That it ought to be published
taught the people I will prove
these Reasons following.

1 Rea-
son.

The Gospel ought to be preach-
to all, learned and unlearned :
the Doctrine of Predestination
principal part of the Gospel ; yea
Doctrine of the whole Gospel is c-
catenated or riveted unto it. *E*

Argu-
ment 1.

Secondly, that Doctrine ought
be learned which serves to mani-
and advance the Glorie of God : l

his Doctrine the Glorie of God is
anced. *Ergo.*

The *minor* is proved by the re-
ed definition of it. For it is as

Austin teacheth, the preparation *Austin*
free donation, whereby God hath *in his*
le us vessels of mercy before the *book de-*
fat.

ation of the World, unto the
option of the Sons of God in Jesus

rist, from hence let us learn cir-
nspection, that we teach or believe

thing repugnant to the Nature of
d: nothing that may infringe his

anipotency, for God is *liberrimum*
ns. The will of God is the cause *Austin*

all things that are, but of Gods *Hug. de*
all which is the cause of all things *Sanct.*
vill.

ere is no cause to be given. *Quia in* *Prosper.*
tribus Dei rationem non invenit, in

firmitate sua rationem inveniat,
are rationem non invenit. He that

annot give a reason of the works
God, may in his own infirmity

nd out the Reason why he can-
ot yield a Reason. Secondly, no-

ing that may destroy his attributes,
othing that may lead men into car-

al securiry, or horrid agonies of de-
eration: but let us believe with St.

Amrose, that he foreknoweth by his
God-head, he maketh by his Wisdom,

he

he saveth by his Grace, and damns by his Justice.

In his
Book of
Grace
and Free
will.

The Holy Scriptures, saith *St. Paul*, sufficiently shew unto us in *sin*, that God doth work in the heart of man to encline their wils whither it pleaseth him, whether it be to good things according to his mercy, or to evil things according to their demerits, and according to his own judgement, which is sometimes open, sometimes secret, but alwayes just. For perswasion we ought alwayes to have in our hearts permanent, and unmoveable, that there is no iniquity in God. And therefore when we read in his word that he doth lead men out of the way, or that he doth offend and harden their hearts, make no manner of doubt but their evil persuasions went before, that they might justly suffer those things; lest otherwise we should run into that Proverb of Solomon, *the Foolishnes of man doth defile his ways, but in his heart he layeth the blame to God.*

Note.

What is commanded us let us thinke thereon, with reverence, to doe it. It is not needfull for us to see with our eyes things that are in secret, for more is revealed unto us, than man can understand.

nderstand. The power of the Lord
great, and he hath honour from the
wly.

A Form of thank- giving.

O Eternal God! who wert glorious
in thyself before the borders of the
world were set, or the foundations of
paradise were laid; before the aff-
ections of sinful men were turned away,
they that have laid up the treasures
Faith were sealed: we praise thee,
we worship thee, we glorifie thee, we
give thanks unto thee, for Predestina-
ing us according to the good pleasure
thy will, to be adopted through Jesus
Christ unto thy self. Give us we be-
teeth thee the sanctification of thy Spi-
rit, that we may depart from iniquity,
walk without blame before thee in love,
and in all Holiness of life bear witness
our Election, grant as the sheep of
thy pasture, we may alwayes hear thy
voice and follow thee, that when the
eyes of our pilgrimage are ended, thou
mayest give unto us Eternal life, through
Jesus Christ our onely Lord and Sa-
viour. Amen.

D

CHAP.



C H A P. VIII.

Of Free-will.

All men in the first man were created without fault or vice, and all our nature were in health ; but by the transgression of the same man we have lost it. From hence we have contracted mortality , from hence so many corruptions in our mind , so many depredations upon our faculties, from hence ignorance, difficulty , unprofitable and unlawfull concupiscence. Why then should vain men presume so much upon the possibility of nature , as of old did the *Pelagians* Hereticks, and at this day doe the *Romanists*? It is troubled, it is wounded, it is mingled , it is lost. It behooves us rather truly to confess than falsly to defend it. For as *Augustinus* shrewdly saith, If we have Free-will to do what we will, our very prayers are in vain.

Let us take in the Opinions of the Fathers, and then make a judgement
 who

Whether the Tenets of the present Church of *Rome* be the same which were held and taught in the Primitive Church.

First *St. Ambrose* thus exhorteth, Why should miserable and wretched man be proud, or boast himself before he is delivered? or of his own strength if he is already delivered? For, if when the nature of man was whole and sound, it did not stand, and from whence should it now seek victory, but from Grace which cannot be overcome, but overcometh all things?

St. Ambrose in his Book of the calling of the Gentiles.

We might alledge many, we will only bring *St. Austin*. The first man, saith he, had not his grace where he should never be willing to be evil, but yet he had that grace where he ever might have been preserved from evil, if he would have continued therein. And without which also he could not by Free-will do good, but yet he was able by Free-will to forsake it: God therefore would not let him be without his grace whom he had left in his own Free-will; for Free-will is able enough to doe evil, but to doe good hath no power at all, except it be

In his Book de correptione & gratia.

Note.

Note.

upheld by the Almighty goodnes which help if man had not by Free-will forsaken, he and his posterity should have been good for ever. he did forsake, and was forsaken for the help was such that he might forsake it when he would, not for whereby he might be willing when he had forsaken it.

Note.

Let us also search the Scriptures and by them discern whether *Roman* Doctours be truly Apostolical.

I straitway meet with *St. Paul* saying that he hath fought a good fight. But I demand of thee, *O Apostle*, Did not God give that thou shouldest fight a good fight? If himself did not give, what is it that thou saist in another place? *I laboured more then they all, yet not I obtained the Grace of God with me.* Thou sayest also, *I have finished my course;* did not he also give unto thee that thou shouldest finish thy course? he gave not unto thee that thou mightest finish it, what is it that thou sayest in another place? *It lieth in him that willeth nor in him that runneth, but in God that sheweth mercy.* Again, thou sayest, *I have kept* fai

Oh; I acknowledge, and allow, I
 confess, and grant that thou hast kept
 the faith. But except the Lord doth
 keep the Citie, the watch-men watch in
 vain. Pardon me (thou great Apo-
 stle of the Gentiles) I know nothing
 of thine own but evil, pardon me O
 Apostle! I say so because thou hast so
 fought me.

A Godly Prayer for the assistance of Gods grace.

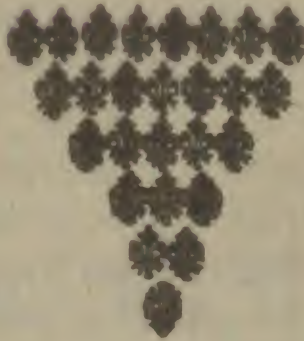
O Gracious God! we are here in
 true humility of Soul prostrate at
 the foot-stool of thy Grace, to offer up
 thanks unto thee even for these de-
 bilities we now feel in our selves to pray
 unto thee. Oh let not our Supplications
 be rejected, because they proceed from
 us; there is in us nothing but dulness
 of mind, dislocated affections, perverseness
 of will, and a total indisposition
 to goodness. Create in us, O God, a clean
 heart, and renew a right Spirit unto us.
 Teach us thy will, and teach us also to

D. 3. doe

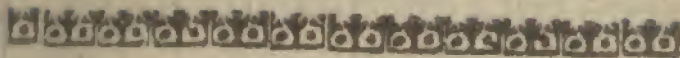
(54)

do thy will. Lord thy grace is sufficient
for us, suffer us not to frustrate it
seeking to be justified by our own works
and merits. Where we are ignorant
let thy grace instruct us. When we
erre, let thy grace reduce us. When
we doe sin, let thy grace correct us. When
we doe fall, let thy grace raise us. When
we doe stand, let thy grace uphold us.
When we doe go, let thy grace
guid us. And when we
come, Lord Iesus, let thy
Grace receive us.

Amen.



CHA



CHAP. IX.

Of Justification
by Faith onely.

AS there is no man so detestable, or outrageously wicked, that can restrain the gift of Grace, so can there be no works so excellent, so glorious, that this Grace should be due unto them by action of debt. For then the Redemption of Christ should indeed be of no value. Neither should the dignity of mans will be inferiour to Gods mercy, if Justification which is given by grace, should be a debt due to works, it then should be not the bounty of the giver, but the due recompence of the labourer. But we are otherwise taught by St. Paul, who telleth us, *by grace we are saved* Ephes 2.8.
through Faith; and that not of our selves; it is the gift of God.

For the clearer understanding of this point of Justification, we will set

D 4 down

down first a description of it, and afterwards prove it.

Justification therefore is a judicial and gracious work of God, by which he judgeth the Elect (in themselves obnoxious to the accusation and curse of the Law) to be just by Faith in Christ Jesus, through the imputation of his justice: and that unto the praise of his glorious grace, and their own Salvation.

The Principal efficient of Justification is God the Father, by the Son and the holy Ghost.

The outward instrument where the benefit of Justification is proclaimed, is the Gospel.

The outward instruments where it is confirmed to us, are the Sacraments. And the onely inward instrument whereby we apprehend the grace of Justification, is, a true saving Faith.

Ad al-
mostra
puta ma-
la bona
mostra
puta ne-
qua-
quam.
Greg.

I shall now set down from the Fathers such proofs as shall evince, That although good works cannot be severed from Faith in the Person Justified, yet they ought to be seperated in the Act of Justification. St. Bernard, in one of his Sermons, asketh by an arguing question, What can a

if righteousness doe before God? Shall it not according to the Prophet be accounted as a filthy menstruous out. And if it be straightly judged, shall not all our righteousness be found unrighteousness? What shall then become of our sins, if that our righteousness cannot answer by it self? therefore crying earnestly with the Prophet, *Enter not into judgement with thy servant O Lord, for in thy sight no man living can be justified.* Let us with all Humility have recourse unto mercy; which onely is able to save our Souls.

*Siste-
mus quos
die super
selam ju-
sticie no-
stra sa-
niam cor-
ruptiscen-
tie no-
stra.
Pope A-
drian
dixit.*

Chrysostom also saith, Although we should dye a thousand deaths, although we should accomplish all the virtues of the mind, yet doe we nothing worthy of the things which we receive of God.

*Upon
the 11.
Chapter
to the
Roma.*

Ambrose, likewise demandeth, with speech of just diminution, What be the merits of any man, for Christ that came not with his due reward, but with his grace that was not due unto all men sinners, being himself onely free from sin, and a deliverer of sinners.

*In his
Epistle
to Mac-
donius.
Illa sane
justitia
qua satis-
facit pro
nobis Chri-
stus, per
commu-
nicatio-
nem sic*

*est: ut perinde nobis imputetur, ac si nos ipsi sufficienter
consequimur.* The words of *Sapienter* a rigid Papist full to our pur-
pose.

In his
10th Epistle
file.

Lastly, *St. Austin* puts his question also, and gives the answer, Are there then no merits of the righteous? y^e indeed there are, because the doct^r are righteous; but that they are righteous their works wrought not, but indeed that they may be made righteous, *they are* (as the Apostle saith) *justified freely by the grace of God.*

I shall not nauseate the Reader with more Authorities; these are sufficient to shew the world that we hold to the Doctrine of Justification as it was held in the Primitive Church, and as it is agreeable to the word of God; and that our Adversaries of the Church of *Rome* have postatized from the truth.

I shall onely adde this rule, *th^t Faith alone justifieth, but not th^t Faith which is alone.* This rule rightly applied will help to reconcile the seeming repugnances between the Doctrine of Faith delivered by *St. Paul*, and the Doctrine of works in the Epistle of *St. James*. By this rule we also may avoid the arrogancy of *Popish* merits and works of supererogation, and also the ignorant haughtiness of the *Solifidians*, whose strength

mach

nacks keck and rise at the hearing of Good works. But I refer them to St. James chap. 2. 18. 20. for satisfaction. *Thou hast faith, faith he, and I have works: shew me thy faith without works, and I will shew thee my faith by my works: for know O vain man, that faith without works is a dead faith.*

These are but the Gnosticks of former ages, brought in backwards amongst us, they held all things indifferent; but

Faith, yes repentance from dead works, that they were above all humane ordinances, and that knowing certain dictates and positions let them live as they listed they were sure to be saved. Epiphanius.

A Prayer for saving Faith.

Almightie and everlasting God! who keepest Covenant and mercie for them that love thee and observe thy commandments, bow down we most humbly pray thee a condescending ear, to the supplications of thy servants here before thee, we have abused thy longanimitie by incontinence and all uncleannes, thy bountie by voluptuousnes and riot, thy outward blessings to all intemperance, and thy inward graces to loosnes, vanitie, and much prophane-
ness. we have dealt exceeding wicked-

ly,

ly, and unthankfully against thee, but the desires of our souls are now bent up to the dereliction of our sins; wherefore O Lord, hear the voice of our complaint, neither consider us as we are in ourselves defaced with guilt and defiled with pollutions, for then we cannot hope to obtain; but behold us through him that knew no sin, yet was made for us that we might become the righteousness of God in him. Let his mercie be our merit, and the Power of his Resurrection, the means of our Reconciliation unto thee our God.

Suffer us not to be ashamed to confess our sins unto thee, for thou art faithful to forgive them: but make us much ashamed to glory in our own works or merits, for that will add both weight and number to our sins.

Let not our iniquities be uncondemned by our selves, lest wanting sense of our own miseries, we frustrate to our selves, the advantage of thy mercie.

Give us we intreat thee, such a faithful Application of our Ransom, that we may henceforward find our hearts, as freely released from the bondage of our sins, as our souls by thy Election are fully delivered from the horrors of damna-

mination. Let not afflictions or calamities (the promiscuous tributes of this life) make us to doubt thy favour, but let us through patience and the quietness of righteousness, make our selves acceptable unto thee. Let us walk under them as the corruptions of indulgence, not as the inflictions of thy diabolical vengeance, that when sin with our sorrows shall have an end here, we may be translated to the eternal fruition of beatitude, through Jesus Christ our Lord. Amen.



CHAP.

C H A P. X.

That Christ onely is our Mediatour.

C Concerning the Saints
God, we are to believe
they are sanctified by
participation of the Holiness
of God, and that they keeping
Commandments retain this gift with
perseverance: but that they cannot
part this sanctification to other men
or that other men should imply
their mediation, that we ought
to believe. And in Confirmation
this truth we have Gods own word
the Prophecie of *Ezek.* *Though I be
among them, they should deliver
their own souls by their righteousness.*
He onely that is the fountain of
living waters, our alone Mediatour Christ
Jesus, can infuse this sanctification
into others: he onely by the intercession
of his blood.

*chap. 14.
v. 14.*

that Christ onely is our Mediatour.

63.

the power of his word can sanctifie
Disciples, saying, *Receive the holy
ghost.*

The blessed angels do participate
Grace, and Holiness, but we cannot
find in all the Scriptures, that ever
they bequeathed Holiness to any

man. Moses when the seventy El-
ders were appointed rulers, did not
legate his Spirit unto them, but as
is written, *God took from the Spi-
rit of Moses, and gave it to them.*

excellently hath St Austin observed
upon the words of the Apostle, *Be ye
followers of me, as I am also of Christ.*
ye durst not say, *Be ye justified of*

In his
book
*De re-
missione
peccato-
rum.*

me, as I am justified of Christ; none
just but Christ justifying, therefore
he said, He that believeth in him,
that justifieth the ungodly, his faith
is counted for righteousness. In

another place he saith, If St John
had said, This have I written unto
you that ye sin not: and if ye sin,
ye have me for your Advocate and

In his 3.
Chap.
against
Perma-
nians.

Mediatour before God, and I will
intercede for your sins, what good
and faithfull Christian could abide
him? who would look upon him
as an Apostle of Christ, or who
would not rather think him to be
Antichrist?

Many

Many fopperies, grosse absurdities, yea damnable falshood, have the Church of *Rome* devised and spread to uphold this corrupt doctrine of the invocation of the Virgin *Mary* and other Saints. Some among them have taught (but by what revelation I know not) that God hath translated that part of his Kingdom which consists of mercie, to himself half, and half to his Mother (a verie dutifull division) the Virgin *Mary*; and that part which consists of Justice, he hath reserved to himself. Others, that the universal Proposition of *St Paul*, which saith, *that all men are concluded under sin*, is to be understood in a restrained and qualified sense, as speaking of all them onely which are not exempted by the special priviledge of God. For, say they, If a Saviour be taken for him, which saveth men lapsed into perdition and condemnation, so is not Christ Saviour of *Mary*, but is her Saviour onely in respect of her Impeccability. Again, she did not at any time, pray unto God for the remission of her sins, (she being conceived without original sin) neither ought so to do, but for the remission

other mens sins shee prayed many
times, accounting their sins her own.
These dotages, fancies, or what
you please to call them with many
more, were ratified by Pope *Sixtus*,
and by his terrible Bull, all the Op-
ponents of these Doctrines Apostoli-
cally are condemned for Hereticks.

I shall not think them worthy of a
refutation, onely I shall in two Ar-
guments shew the reader shortly, the
formitie of them.

Either she did descend of the seed
of *Adam*, or she did not.

If she descended of his seed, then
the infection of original sin, must
needs devolve unto her: if she did
not descend from *Adam*, then is she
not of the seed of *Abraham*, nor of
the seed of *David*, nor by conse-
quence our blessed Saviour, nor are
the Genealogies of the Scriptures
falsely delivered. O horrible blas-
phemie!

Secondly, Whosoever hath tasted
death, suffered it (Christ onely ex-
empted, who took ours upon him)
as a punishment of sin due to the
law: But the Virgin *Mary* hath
not tasted death. *Ergo*.

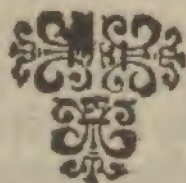
We leave these trifles, and hasten
to

to the Scriptures. St Paul saith
 1 Tim. 2. v. 5. *There is but one God, and one Mediator*
between God and man: which is
the man Christ Jesus. Our Saviour
 so hath set it down in one entire P
 position. *No man cometh to the*
ther but by me, John 17. v. 9. H
 is the rock, let every Christian h
 settle himself.

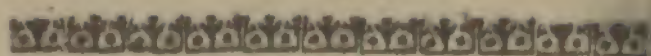
A Prayer proper for all times and Persons.

O Gracious Redeemer! who be
 consecrated, didst become
 Authour of Salvation to
 them that obey thee, guid our Fai
 and govern our Actions, for there is
 Saviour besides thee. Thou art
 utterance, whereby we call upon
 Father; our right hand, whereby
 offer up our selves unto our God; a
 without thy Intercession neither we,
 all the Saints have any interest in
 Father. Preserve us, we intreat th
 from that dangerous humilitie, whi
 may deprive us of the benefit of o
 Praye

ayers, and let our crie come unto
e, O Lord, thou onely art our helper.
send us from the snares of riches, and
reproch of want, let not wealth in-
us to wantonness, nor povertie flat-
us to the excuse of wickedness; but
each condition give us either circum-
tion, or patience. Keep us from all
ours outward of body, or inward of
nd: from sickness and from sudain
ath. Give us grace to abandon all
poses of sin; and let the Spirit of
e, which is in Jesus Christ, free us
m the law of sin and condemnation;
at being cleansed by his bloud from
our iniquities, we may find rest
to our souls, before we go down into
ence. Amen.



CHAP.



C H A P. X I.

Against Purgatorie and Pardons

After this life there be two habitations. The first place the Catholick Faith (the Authoritie of the Scriptures) believeth to be the Kingdom of heaven. The second place the same Catholick Faith believeth to be Hell: where all Reprobates, and whosoever shall be found without Faith in Christ, shall taste punishment everlasting. As for any third place we cannot hear of it in the word of God. But this we ought stedfastly to believe, that in what state soever his own last day shall find each man in the same State the last day of the world shall find him: for as he shall die, so shall he be judged. The Climax in the Popes Rethorick hath perswaded more treasure into their coffers, than all the rest of their juggling inventions. For as *Fisher* (on

Bibl. of
Rochester.

their own herd) faith, (and in this speaketh the truth) amongst the Doctors and Fathers of the Primitive Church, there is no mention at all, or very little of Purgatorie: and as long as Purgatorie was not feared, ^{Note.} there was no man sought for Pardons, the estimation of Purgatorie sought in Pardons; take away Purgatorie, and there is no need of Pardons.

Bernard of Clunice a learned Papist also faith; That the devising of Pardons is *pia fraus*--- a godly cosenage, a harm less deceit, to the intent, that by a devout kind of error, <sup>Causa
conste-
ritum ut-
tum est.</sup> the people may be drawn to Godliness.

As they have invented a *Limbus* *Infantium*, so they may term this *Limbus Pauperum*, *Stultorum*, for as the case standeth, by their own confession, none but an host of beggars, and fools will frie. here it is considerable also what horrible crueltie doth lodge in a popes heart, who will suffer a poor soul to be there tormented, onely for want of money.

Thus, *ex pede Herculem*, by these wth Doctrines we may have a Crisis of

of the Constitution of the Roman Church. For as many of her canons (by which she steers) are in favour of other Canons, so many of them are framed not to guide men's lives, but to make a bank and money.

In his 1.
practice
upon
this E-
pistle of
St. John.

I will onely add one place of *St. Austin*, and finish this chapter.

„ We have, saith he, Jesus Christ
„ Righteous our Advocate with
„ Father, he is the propitiation
„ our sins, he that held this new
„ held schism, he that held this new
„ made heresie, from hence they
„ come, when men say, we are right-
„ ous, we do make holy the unholy
„ we do pray for them, and we do ob-
tain for them. O Vanitie, selling vani-
tie, to them that will hear vanitie,
and vain are they that will believe

Note.

A Prayer for a Family.

O Lord God, Father everlasting
and full of pitie! when I
wicked turneth from his wicked-
ness and performeth that which
right

at and lawfull, thy blessed word
 spoken it, He shall save his Soul
 e. Give us grace, we beseech thee
 consider, and to turn away from all
 transgressions, that the price of the
 blood of Jesus may avail to the perfe-
 ction of our delivery. Holy Father, be-
 hold upon us relenting hearts, sorrow-
 ful minds, consciences tender to sin,
 hungering and thirsting for thy grace,
 that we may evermore exalt thy Ho-
 nor and glorie: Give unto us here
 present, and to all relations, that any
 may concern our prayers, health and
 favour, and in all necessities the
 comfort of thy visitation. Bless us this
 night with moderate sleep and rest, and
 our souls continually watch for the
 appearance of our Lord and Saviour
 Jesus Christ, that he may preserve us
 from falling, and present us faultles
 before the presence of his glorie, with
 unspeakable; In whose name and
 words, &c.

CHAP.

C H A P. XII.

Of the Sacrament
of Baptism.

Saint *Austin* writing against *Petilian* thus adviseth his
Whether you or I be Hereticks, ask not you me, I
not ask you, let the holy Scriptures
be asked, that they may shew us
true Church. And therefore
Lord knowing, that in these late
times so great a confusion of things
should happen, commandeth
Christian men (willing to know
true Faith) that they should follow
none other things but Scriptures
for if they mind any other thing
they are subject to perish, not per-
ceiving, which is the true Church.
Now the Scriptures plainly teach
that there is the true Church,
mongst whom the word of God
truly preached, without mixture
humane traditions; also where the
Sacraments, are duly celebrated, ac-
cording

rding to their first institution. By
e light of this consideration we
ay safely affirm, that neither the
urch of *Rome* (as we shall prove in
e next chapter) nor the frantick
ut of *Anabaptists* are a true
urch.

We will divide our discourse into
o Sections. In the first we will
ove, that *Baptism* ought not to be
rated. In the second we will
ove the *Baptism* of *Infants* com-
ndable, lawfull, and necessarie.

This Heresie of Rebaptization is an
d errour of the *Donatists*; now scat-
ed in *England* by the *Anabaptists*.

Their Principle was this. That
that is not himself inwardly holy,
not be the means of holiness un-
another. There was some mo-
stie in this. But afterwards, when
wer had lisenced their imagina-
ons, the next light we heard of
is, That he that is not in the state
grace, can have no right or title
any place, neither possession in
e Church, nor office in the State,
r they of right belong to none but
e children of God, that is, to none
at themselves.

Fond men! how long will they
E Suffer

suffer themselves to be the devils
struments by seeking to understand
the Gospel? hath not the Church
long ago defined it, that the Baptism
of *Judas* was as effectual as
which *Peter* did administer. Is
it not been many wayes exen-
sified? doth not a seal of iron give
perfect a stamp as one of Gold?
Carpenters that built the Ark
themselves drowned, yet that
saved *Noah*. The very water
Baptism that sends the child to
ven, is it self cast down the
nel. Doth not *St Paul* plainly
smuate unto us, that a man
save others by the preaching of
word, and yet he himself may
come a castaway. That they,
by the Word, the Sacraments,
Keys are unto others the Conduits
of grace, to make them fructify
all good works, may well so
although themselves remain
fruitfull: As do the pipes of w
or lead, that by transmitting
water, make the garden to be
both herbs and flowers, though
themselves never bear any. It w
heartily to be wished that Christians
would love truth more than strict
th

that they would sever the men from
the office, and leave the men to
God, to whom they stand or fall.
For it will never be proved whilest
the world abides, that the weak-
ness or unworthiness of the instru-
ment should evacuate a dutie of the
act.

I proceed to the proofs of the se-
cond Assertion, *That Infants ought
to be baptized.*

Auxentius one of the Sect of the
Manichaeans was the first that denied
Infant-baptism. After him *Pelagius*, the
heretick: and then some other in
Bernards time: and lastly, the *Ana-*
baptists have new spawned the old
error. But because the Catholick
Church delivered by the Scriptures,
only determineth, that all such
are to be Baptized, whom God ac-
knowledgeth for his people, and ac-
certaineth worthy of sanctification or
remission of sins: And seeing that
Infants are in the number of Gods
people, and be partakers of the
promise by their Purification in
Baptism: It must needs follow, that
they ought to be Baptized as well
as they that can prove their Faith.
we judge the people of God *Not*

as well by the free and liberal
 mise of God, as by the confesſion
 Faith. For to whom ſoever
 promiſeth himſelf to be their God
 and whom he doth acknowledge
 his, thoſe no man without
 impietie may exclude from
 number of the faithfull: But
 promiſeth that he will not onely
 the God of thoſe that profeſs
 but of infants, promiſing them
 grace and remiſſion of ſins,
 appeareth by the words of the

Gen. 17. *v. 7.* *venant made unto Abraham, I*

*ſet my Covenant between thee and
 and thy ſeed after thee, in their Ge-
 nérations, with an everlaſting Cove-
 nant to be their God.*

To the which Covenant Circum-
 ciſion was added to be a ſign of
 ſatisfaction as well in children, as
 men. And no man may think
 this promiſe is abrogated with
 circumciſion, and other Ceremonial
 Laws; for Chriſt came to fulfil
 promiſes and not to diſſolve them.
 Therefore he ſaith in the Goſpel
 Infants, that is of ſuch as yet be-
 lieved not, *Suffer little children
 come to me, and forbid them not,
 of ſuch is the Kingdom of hea-*

Matth.
19. v. 14.

A

in, It is not the will of your Fa-
 ther which is in heaven, that any
 these little ones should perish.
 O, He that receiveth one of these
 in my name receiveth me, Matth. 18. 5.
 Take heed therefore, that ye despise
 not one of these little ones, for I tell
 you their angels do continually behold
 Father's face. And what can be
 plainer than this? it is not the
 will of our heavenly Father that
 children should perish; whereby we
 may gather that he receiveth them
 fully to his Grace, although as yet
 they can not make confession of
 their Faith. Since then that the
 word of promise which is contained
 in baptism, appertaineth as well to
 children as to men, why should the
 word of the promise which is Baptism
 water, be withheld from children,
 when Christ himself commandeth
 it to be received of us, and pro-
 misseth the reward of a Prophet to
 those that shall receive such a little
 child, as he for an example did set
 before his disciples? Mat. 18.

Again, whereas they (with igno-
 rance, (sufficient God knoweth) ob-
 ject that Pedo-baptism is the Popes
 commandment, I answer it was pra-

E 3

ctised.

Book 4. Chap. 23. 24. *R*aised in the Church before any Mock-God appeared in the world for St. *Austin* writing against the *Anabaptists*, witnesseth thus, That the *Baptism* of children was not devised from the Authority of men, but from the Tradition or Doctrine of the *Apostles*. Diverse of the Fathers affirm the same things, but because it may be retorted, these are but the testimonies of men; I will produce innumerable Arguments out of the words of God to prove it.

Arg. 1. The Apostles Baptized those whom Christ commanded to be Baptized. But he commanded the Faithfull to be Baptized among which infants are to be reckoned: *Ergo*, the Apostles Baptized Infants.

That Christ reputed Infants to be faithfull read. *Mat. 18.*
Arg. 2. Whom God accounteth the Faithfull they are Faithfull; But God doth not reputed children among the Faithfull: *Ergo* they are Faithfull.

Acts 10. God saith to Peter, that thing which God hath purified, thou shalt not call common or unclean. * Unless the *Anabaptists* be wiser than he is.

Arg. 3. Again, none be received into the kingdom of God but such as have received his Spirit, for who hath not the Spirit of God he is none of his; infants be beloved of God, therefore

Therefore want not his Spirit, Where-
 re they having the Spirit of God,
 and being numbered among the peo-
 ple of God, what reason can deny
 them to be Baptized with water in
 the name of God.

The Scriptures tell us that the A- Arg. 4.
 postles Baptized whole families, or
 households: but children are compre-
 hended in a family, as the chiefest
 and dearest part thereof. *Ergo*, the
 apostles did Baptize children.

The foundations of the *Anabap-*
ts are ruinous altogether, and so
 firm, that I shall not trouble my
 readers with those things they call
 proofs. If any demand why I have
 not recited the Adversaries Argu-
 ments, and answered them, I an-
 swer, I declined it for three reasons.
 First, it would have swelled the book
 to an unmeasurable bulk. Second-
 ly, it would have been objected I had
 chosen partially, to wit, such Argu-
 ments as were capable of easiest an-
 swer. And thirdly, my labours aymed
 not to furnish my Readers (*disputan-*
ti causa, sed vivendi) to enable
 them to dispute, but to guid them
 into truth: *vita recta est optimus syl-*
logismus.

A

A Prayer.

O Gracious God ! we desire at
time to celebrate thy mercie in
thanks-giving, that it hath pleased
not onely in our creation to differenc
from beasts , and things inanimate
also by the outward obsignation of
favour in our Baptism, to distinguish
from unbelievers. We earnestly intreat
thee that his mercie may not proceed
unto us a deeper condemnation ,
enable us by thy grace to forsake
world, the flesh, and the devil , and
to perform whatsoever we have
promised thee, that we fail not
hereafter to obtain what
thou hast promised us,
through Jesus Christ
our Lord.

Amen.

CHA



C H A P. XIII.

Of the Sacrament
of the Lords
Supper.

THe Sacraments of the old Law were promises of things to come ; the Sacraments of the Gospel signs and tokens of things already performed. They were proportioned to the infirmity of our nature, that by the gradations of Sacraments we might ascend from the things we behold with our eyes, unto those mysteries we apprehend by faith, thus our blessed Saviour at his last supper gave to his Apostles *bread*, and *wine*, which he called his *body*, and *bloud* : but upon the morrow he gave his true body to be wounded, that his Apostles might declare to the world, how and after what manner, the body and bloud of
 E s Christ.

Christ might be comprehended under the names of *bread* and *wine*, in the manner he afterwards thus declareth, that the signs and the things signified might both be called by one and the same name.

For, if any man understand the words of Christ carnally, doubtless he shall reap no profit thereby : what is the meaning of these words *The flesh profiteth nothing* ? he meant it not of his own flesh : God forbid ; but he meant it of them which fleshly and carnally understood the things which he spake.

But what is carnal understanding ? I answer, to understand the words simply and liberally as they are spoken, for we ought not so to understand the outward elements of *bread* and *wine*, but all mysteries must be considered with inward eyes, and be spiritually understood.

The late Popes have been so in temperate in their Anathemas, and so prodigal of their Definitions, that it may well be feared, the Church of *Rome* collapseth into a state of perdition. For she hath super-induced upon the rest of her errours, the doctrine of her own infallibility where

whereby her corruptions fester, and
 become incurable. Then secondly,
 she teacheth that the Scripture can-
 not be known in the authority of it,
 but by her canons, nor in the sense
 of it, but by her Interpretations,
 whereby she hath made the word of
 God in effectual for her reformation.
 This artifice of the Popes to guard
 their pomp and splendour, and by
 this stratagem of the devil, for the
 restoration of heresies, this portent-
 ous Doctrine of the corporal pre-
 sence hath hitherto maintained some
 reputation. But besides the novel-
 ty of it (which according to their
 own rule *verum est quodcunque pri-
 mum, adulterinum quod cunque poste-*
 rius is enough to conclude it Hereti-
 cal) so fruitfull is it of absurdities, and
 contradictions, yea and blasphemy,
 that it is a wonder that any man who
 hath waded any depth in natural Phi-
 losophy can soberly beleieve it. I shall
 first lay down those arguments that
 shall prove that the personal presence
 of Christs body is not in the Sacra-
 ment; and in the last place shew the
 reader the grosness of the doctrine
 of Transubstantiation.

Every true natural body requires Arg. 1. 1
 one

one place. The body of Christ is a true natural body.

Ergò, the body of Christ requires one place.

Arg 2. The true natural body of Christ is placed in heaven. The true natural body of man can be but in one place at once, where he is. *Ergò*, the true natural body of Christ can be in no place at once but in heaven where he is.

Arg 3. Whatsoever is in diverse places at once is God: But the body of Christ is not God, *Ergò*, the body of Christ cannot be in diverse places at once.

Arg 4. The wicked doe not eat the body and drink the blood of Christ. But (if Transubstantiation be true) the wicked doe eat the body and drink the blood of Christ. *Ergò*, Transubstantiation is not true.

Arg 5. The holy Ghost could not come if the body of Christ were corporally present. But it is certain that the holy Ghost is come. *Ergò*, it cannot be that the body of Christ should be corporally present.

The contradictions in this Doctrine of Transubstantiation now follow.

**Con-
und. 1.**

That bread should be turned into

¶

thing, and at the same time with
same action be turned into Christ,
that Christ should not be no-
ng.

That the body of Christ which is Con-
trad. 2.
much greater should be contained
holly and in its full dimensions
without any alteration, in that
which is lesser, and that not once
only, but as many times over, as
there are several points in the bread
and wine.

That there should be no certain- Con-
trad. 3.
in our senses, and yet that we
could know some thing certainly,
and yet know nothing but by our
senses.

That to be one should be to be Con-
trad. 4.
undivided from it self, and yet that
one and the same thing should be
divided from it self.

Again, If this Doctrine be true, the
Virgin Mary the Mother of Christ,
when with the Apostles after Christs
ascension into heaven, she received
this Sacrament, she did eat that ve-
ry flesh of her own Son, which she
nourished in her own womb; but so to

think Sr. Austin beareth witness is an In libro
de do-
ctrina
Christi.
abomination. *Omnis præceptiva lo-
quutio* (saith he) *que facimus vel fla-
gi-*

Of the Sacrament of the Lords, &c
gitium iubere videtur figurativa
 that is, Every precept which seeth
 eth to command an unlawfull
 must have a figurative interpretation.

Lastly, If the body of Christ were
 carnally eaten (according to this Doctrine)
 then the glorified body of Christ
 must of necessity suffer; for cannot
 be denied but that which is eaten
 doth suffer, which thing is not
 to be offered to Christ in his body,
 as grievous as thorns, whips, and
 nails, yea worse than gall and vinegar
 to drink, which the Jews gave him
 when he cried out upon the Crosse,
I thirst.

Let us therefore as often as we are
 made partakers of the body and
 blood of Christ, receive him by
 lively faith, that we may hereafter
 fare the better with the Saints of
 God in heaven, where we shall be
 hold our Saviour not in a Sacrament,
 but as he is visible in himself
Amen.

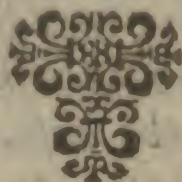
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A Prayer before the Communion.

) God of mercies! who hast this day called us, notwithstanding all our sins and impieties, to be sealed to thy reacceptation in Christ Jesus, we humbly intreat thee to purge us from all our uncleanesses of flesh and Spirit. Heal the palate of our hearts that we may taste the sweetness of thy love. Let our souls feed on thee as the food of Angels, and let the bowels of our souls be replenished with the sweetness of thy taste. Renew us in these mysteries to thy complacency, that we may receive them as the bread of life, and cup of our salvation. Quicken in us more and more the renovations of thy charity, that in all our actions we may be diligent to shew mercy, by giving where need is, and prone upon all occasions to offer peace, by
for-

(88)

forgiving where cause is. God
Lord grant we may at this time
receive the body and Bloud of
Redeemer, that we may hereafter
be received by him into the H
places made without hands, by C
the Son purchased unto us
whom with the holy Spirit, the
Persons, and one Majesty coete
nal, be ascribed all Honour and gl
ry for evermore. Amen.



A

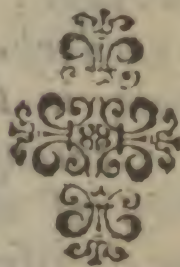
Prayer after the Communion.

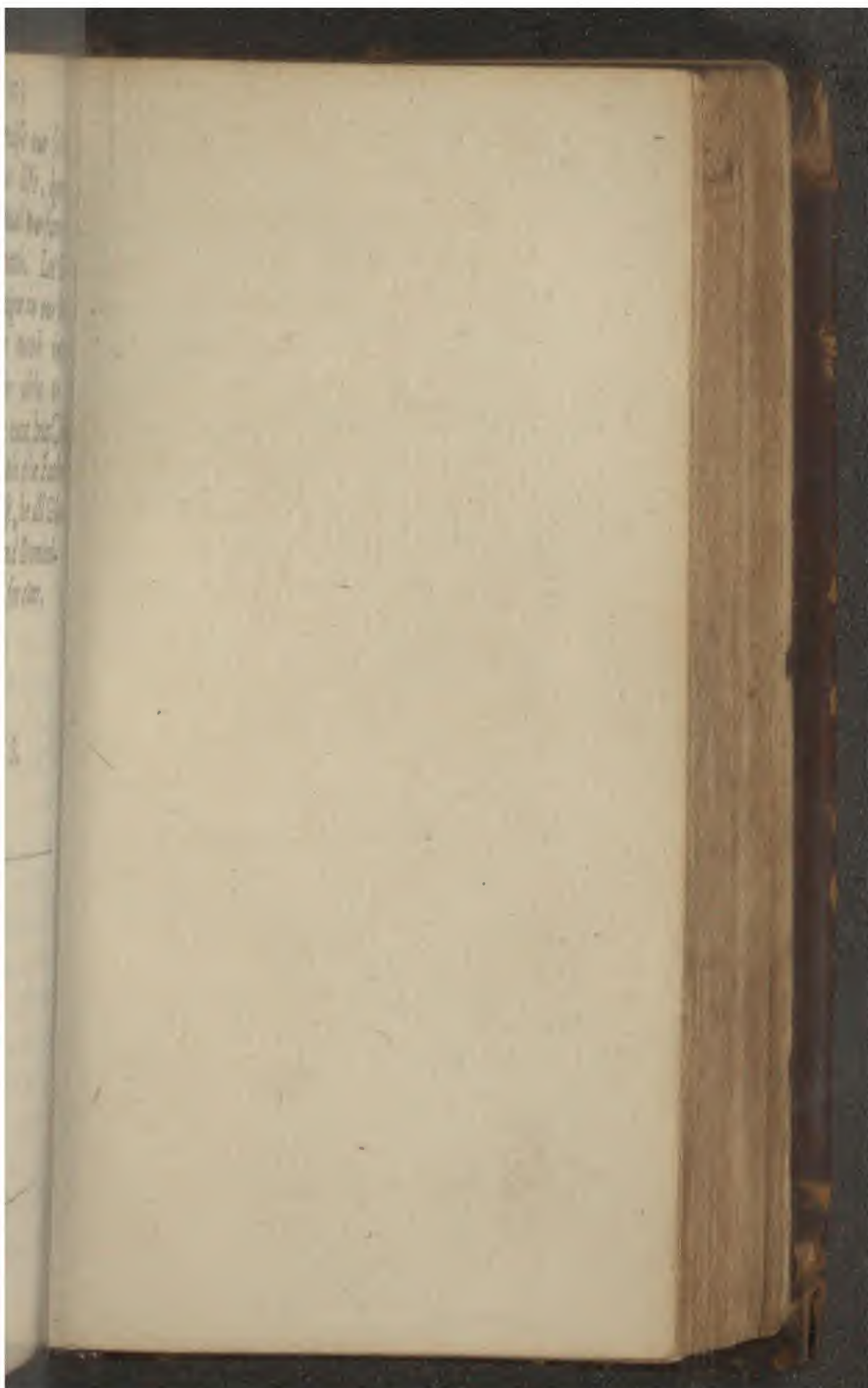
) Lord of heaven and earth! We
praise and magnifie thy Name
thy great mercies this day ma-
nifested unto us. We were dead
in sins and trespasses, but thou
hast quickened us together in Christ
Jesus. We were full of ignomi-
ny and pollutions, but in his bloud
thou hast cleansed us. Thy good-
ness, O God, is constant, and thy
mercy is over all. As therefore thou
hast at this time by thy grace
strengthened us in goodness, grant
also, we beseech thee, that we may
persevere in goodness. Let us not
henceforth walk in the vanity of
our minds, nor through the blind-
ness or hardness of our hearts be
alienated from the life of God. En-
flame our hearts with a zeal of
Gods glorie, a watchfull care of our
duty, and a love to all man-kind.
Make

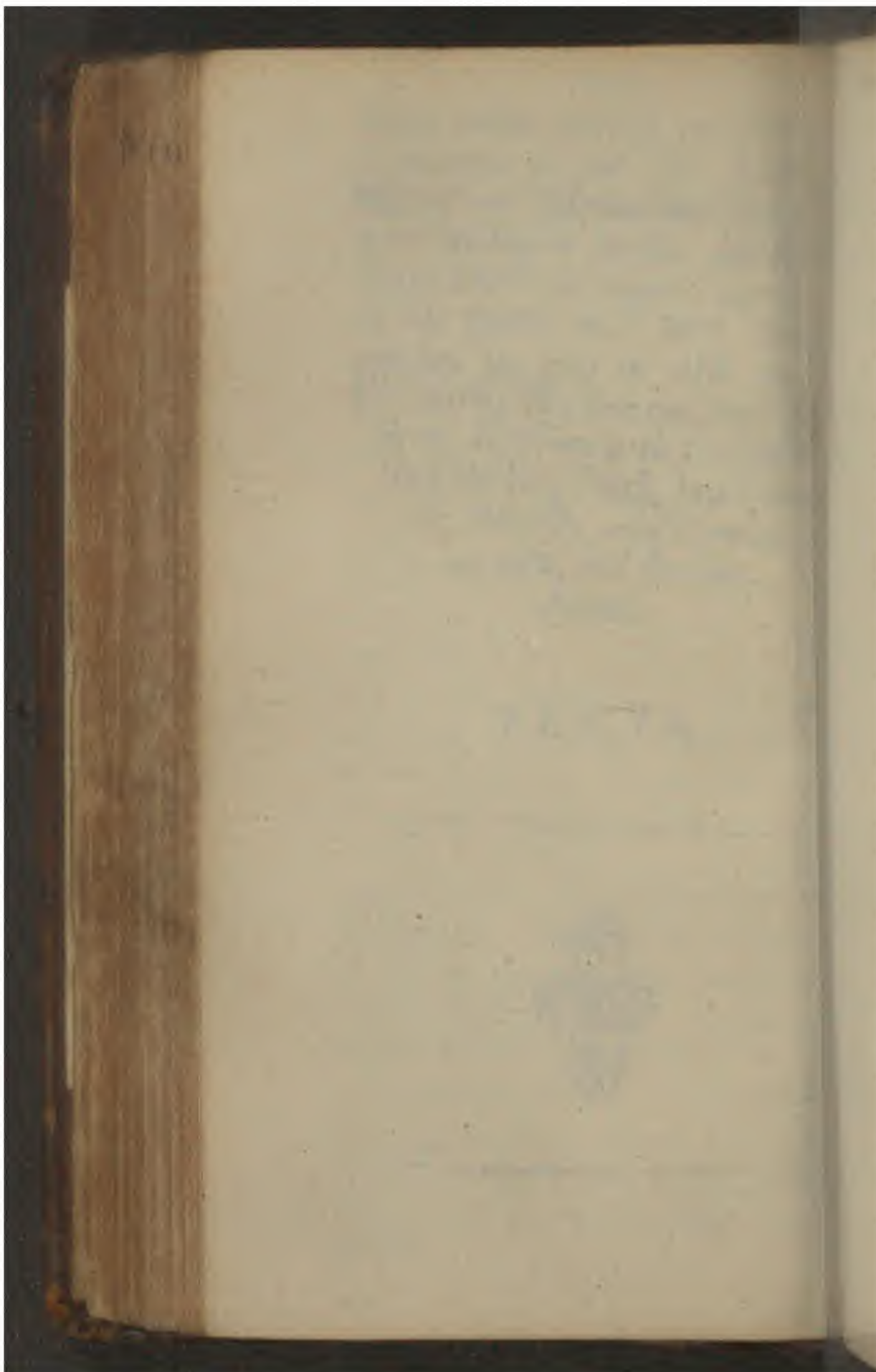
Make us to exercise our self
 repentance all our life, know
 that of our Spiritual warfare t
 is no end but in death. Let Ch
 Jesus dwell and reign in our he
 by his Spirit, that with inn
 comfort we may be able to
 henceforth, We live not, but Ch
 in us, to whom with the Father
 and the holy Ghost, be all Glo
 rie, Majesty, and Domini-
 on, now, and for ever.

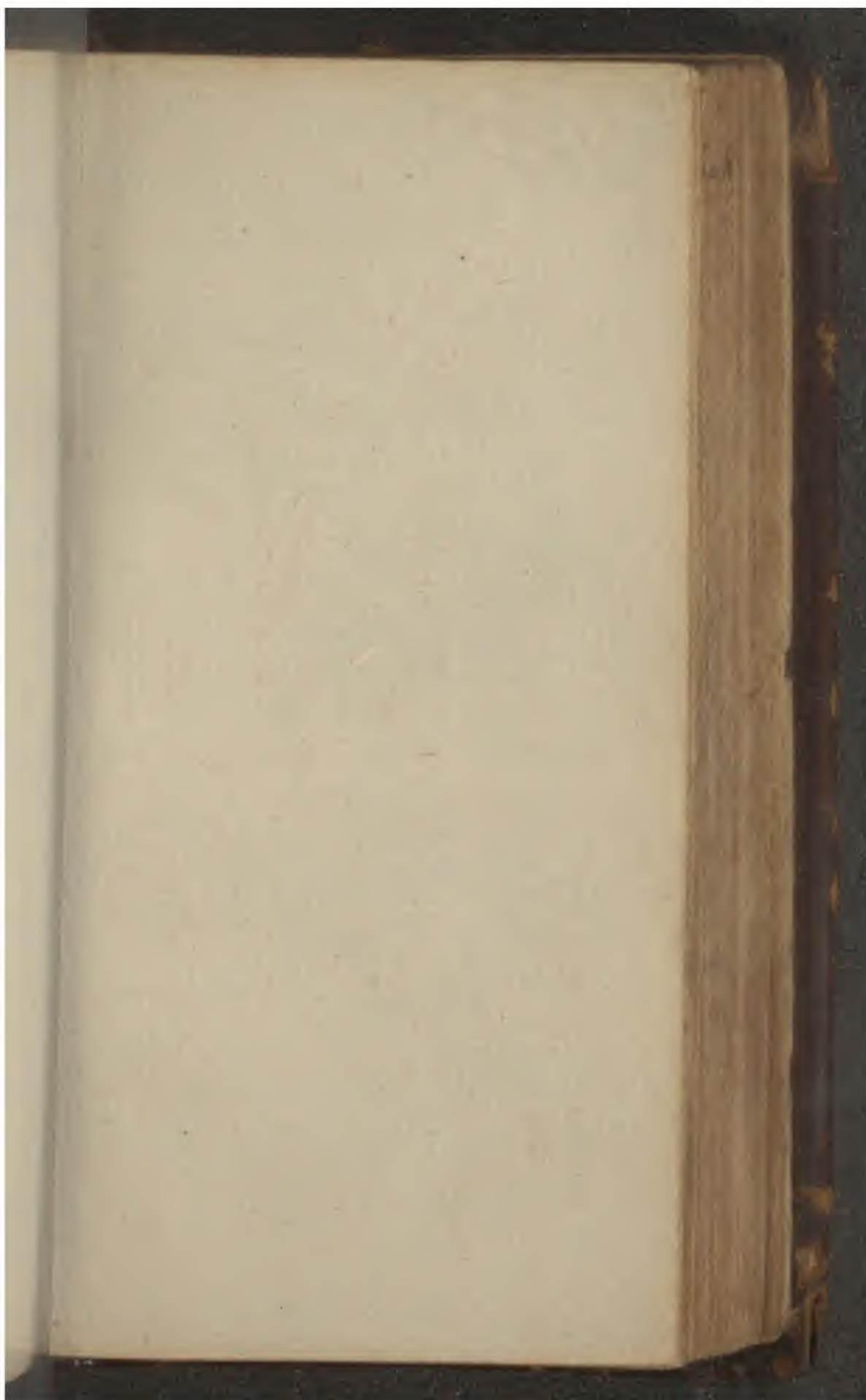
Amen.

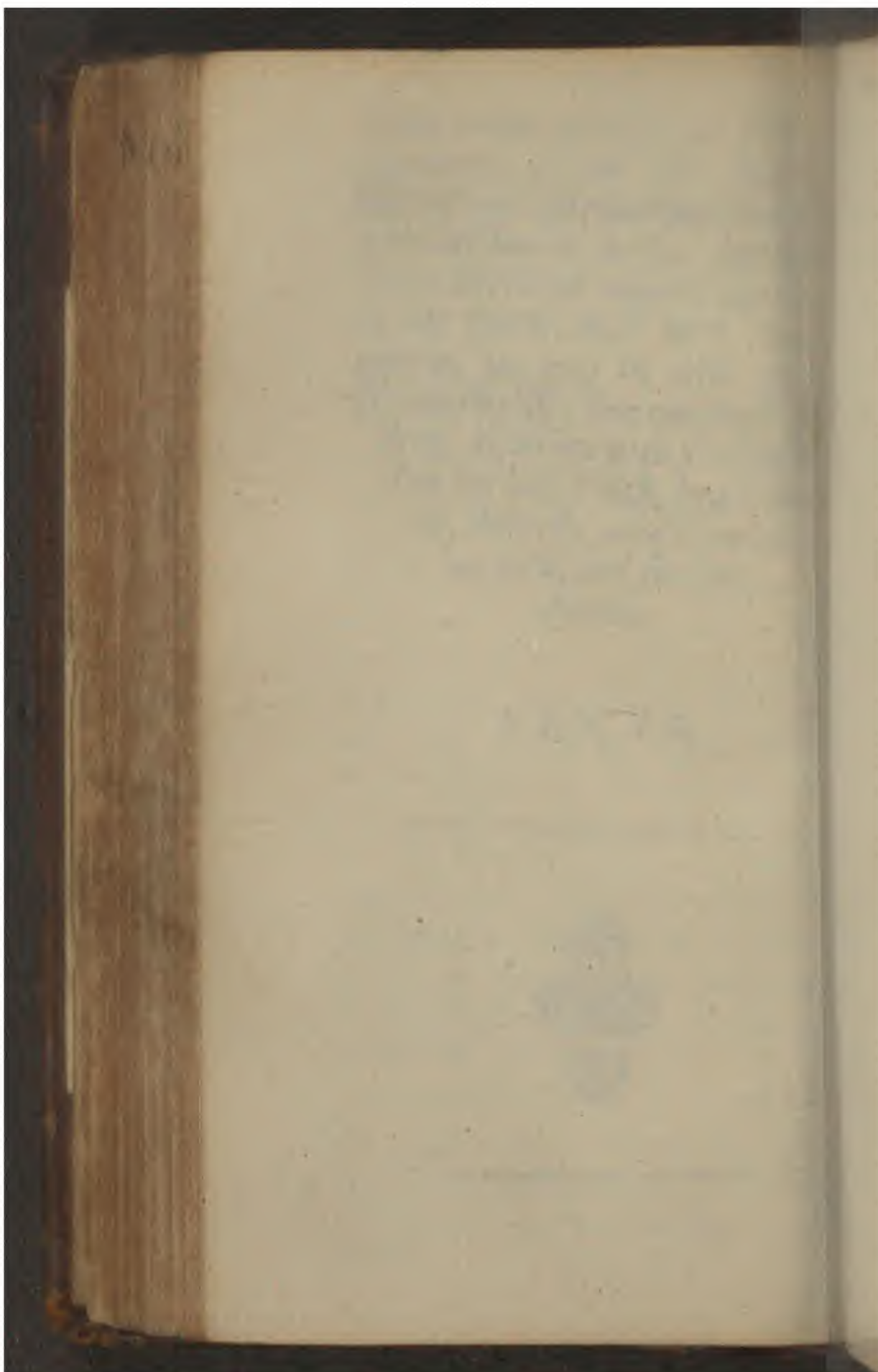
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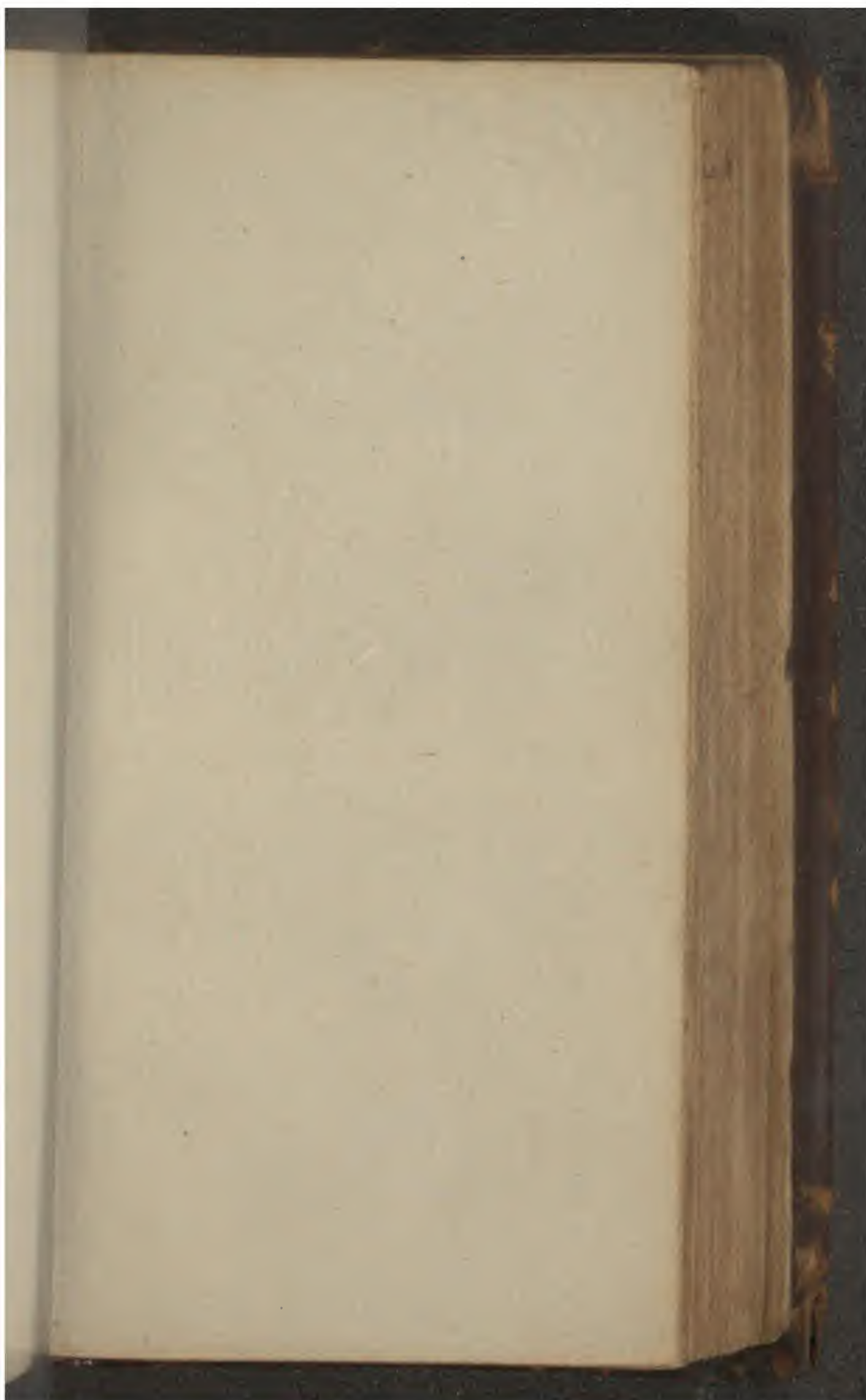


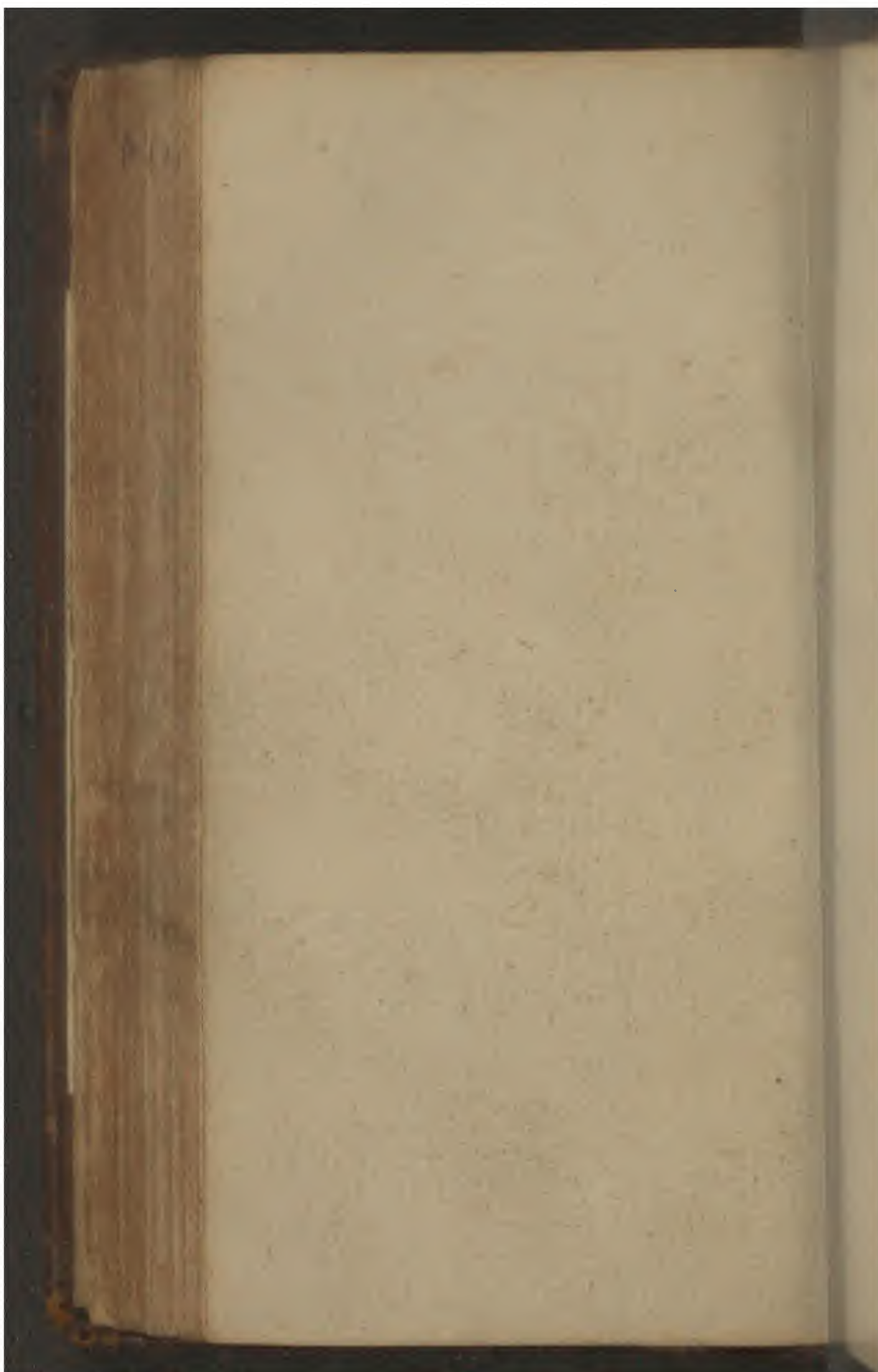


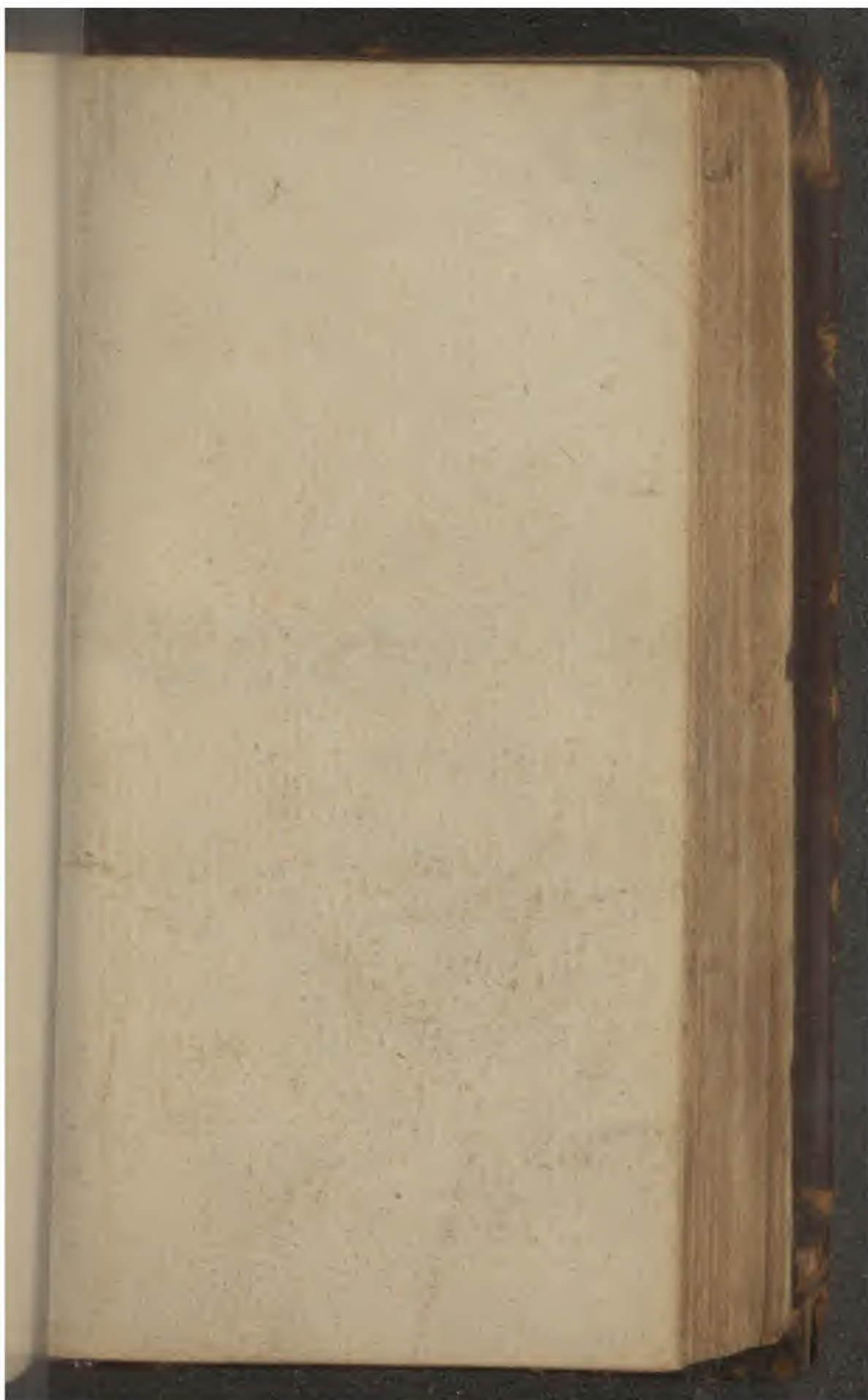


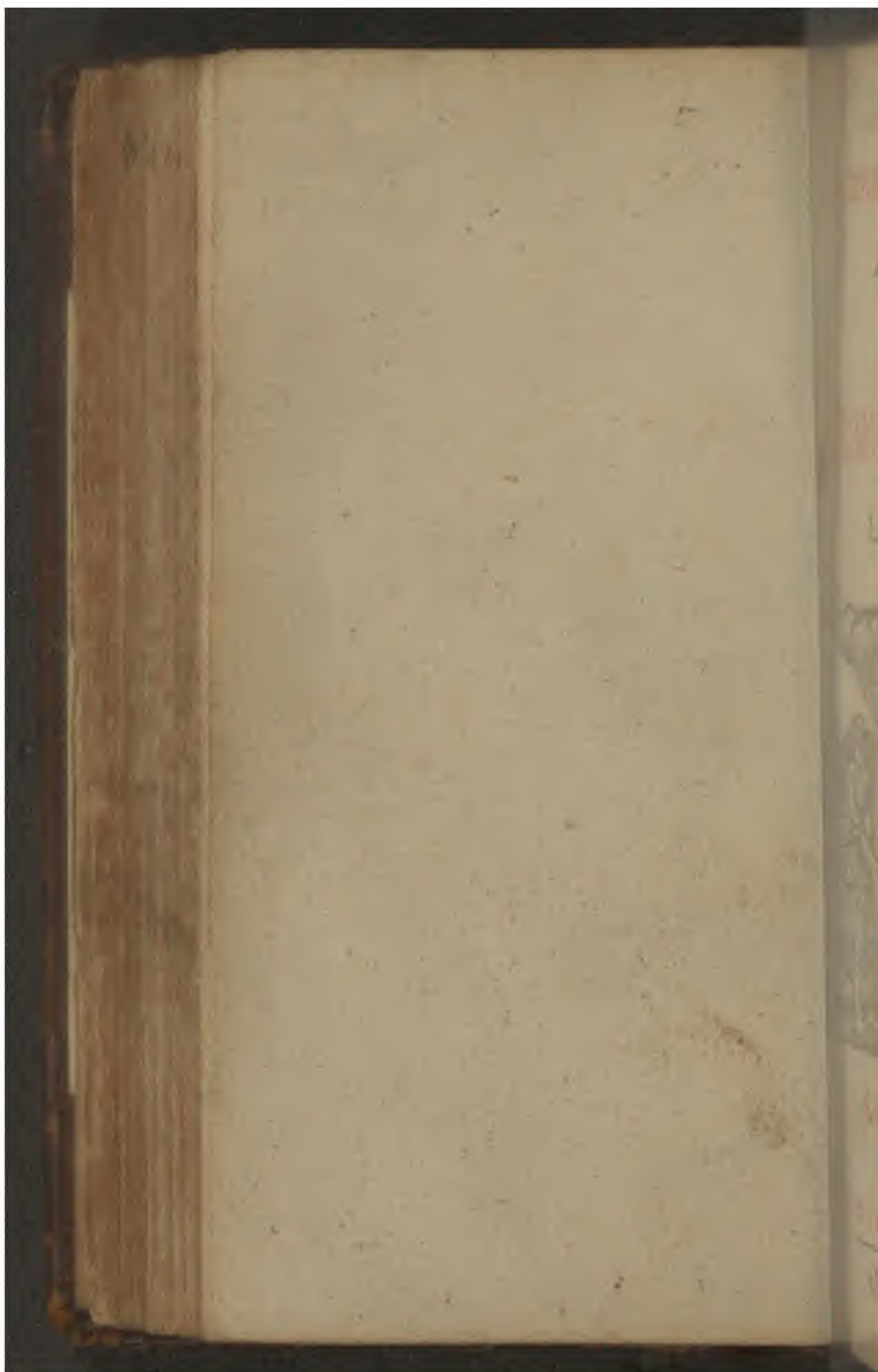












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V. CL.

LEVINI LEMNII

Zirizæi

DE

TERMINO VITÆ

LIBER.



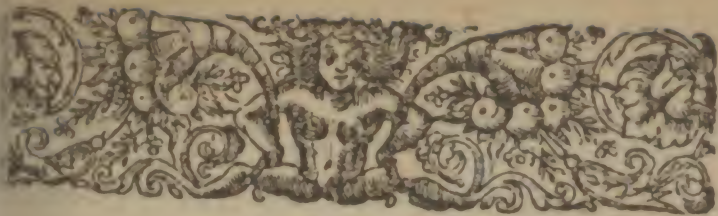
LVGD. BAT.

Ex Officina

DAVIDIS LOPES DE HARO.

clcc lxxix.





Amplissimo & eruditissimo Viro,

DRIANO HOFFERO,

Legalium Zelandiæ, quæ ad
Orientem Scaldis est, Quæ-
stori dignissimo

MARCUS ZVERIVS BOXHORNIVS

S. P. D.



Q UOD præter exspe-
ctationem tuam di-
latum aliquamdiu,
quod vestratis &
nique tuum est, tandem ad te
nit, Vir amplissime. Quis vitæ
stræ terminus præfixus, &
ilis ille an mobilis, magno
strium ingeniorum ambitu
† 2 nuper

nuper est certatum. Quorum
mnium conatus Beverovio
noster, rarę eruditionis Medico
& excitavit primus & uno
volumine conjunctos in pu
cum emisit. Sed vero cum
una omnium hac de re sente
fuerit, in sectas itum est, ut
des. Sive quod nonnullos
ripuerit fatalis quædam dis
tiendi libido, proprium & ac
tum sæculi nostri malum;
quod plerique omnes just
beraliores simus in illis ex
tiendis, quæ quo propius
speximus, magis adhuc igno
mus. Profectò incredibilis qu
dam petulantia est animi hu
ni, qui dum arcana coeli & ab
rerum curiosius rimatur, n
nunquam præpostere illi leg
condit, a quo accipere debet

Q

Quod nomine ac specie eruditæ
utilitatis commendant illi, qui
rum, quæ scire & poterant &
bebant, rudes sunt ac impe-
. Non ibo extra præsens ar-
mentum, in quo pie versatus
, qui paucissimis se absolvit.
tæ & excessus terminum cui-
e præscripsit ille rerum o-
nium & æternitatis arbiter
as. a quo quomadmodum
quidquid fuit, ita solus ipse
est dicendus. Nec enim
contra ipsum est ex quo depen-
t, & proinde fixus, immotus,
mansans est nobis nostrisque,
aut suis & sibi. quod qui de
eo & divinis non credit, ipsum
gat. Fit igitur necessario quid-
id fit, quia fit ex eo qui quid-
prævidit, præscripsit, defi-
nit. Si enim ad actionem ad-

tendamus, quam necessaria
sa tam necessarius est effectus
Jam vero prima omnium,
mobilis, necessaria est Deus
proinde immobile, necessarium
quidquid semel definit. Stupida
autem est sive ratio, sive, ut
terres Christiani loquuntur,
conomia Providentiæ divini
quæ quemadmodum in plerumque
media non excludit, ita eandem
illis quam extremo eventui
cessitatem adsignavit. Movens
enim veluti causæ quædam
cundæ sunt, ut in scholis loquuntur.
causæ nimirum quoad
quæ sequuntur, quemadmodum
effecta quoad ea quæ præcedunt.
Quod enim unum
sæpe diversas & naturas inducit
& appellationes respectu eorum
quibus applicatur. Iam vero

ne mediis ad id non perveni-
r. quod finis loco est & omnia
solvit; adeo ut illa tam neces-
saria sint quam necessarius est
timus eventus. Ad duo tamen
primis hic attendendum, &
d proprium hominis, quod est
Deum exprimere ac imitari; &
d corrupti animi nostri cæcita-
em, qui quid Deo de nobis vi-
am & quid futurum sit ignorat.
Quid autem aliud est Deum imi-
ari, quam iis frui quæ & libera-
ter dedit, & quibus eum con-
nuo usum ex præcedentium
temporum & rerum humanarū
erie scimus. Inter ea verò sunt
lla, quæ media vulgo appella-
nus. Quæ qui propter fati ne-
cessitatem seponit, se a Deo suo,
e & suis disjungit. Ad quod
ccedit, quod sicut per se cordiam

animorum a futurorum cognitione defecti sumus, ita remedium prudentia invenerit. quemadmodum nihil certi persuadere sibi potest propter incerta rerum, ita omnia ante ventum cogitat, & omnibus tanquam certa de singulis se parat. Enimvero ex arbitrio celestis providentiæ rerum omnium colligimus necessitatem, quam in universum & in singulis immotam quidem credimus, sed tamen qualis ea in singulis ignoramus. Adeo ut singula respectu nostri non necessaria videri possint, quæ necessaria sunt respectu Dei. Proinde pie & prudenter homo de eventu dubitat, & propter eum deliberat, quem tamen Deus immotum decrevit. Deliberare verò nihil est

est aliud quam futura animo
complecti, ac de mediis sibi pro-
picere quæ & ad promovenda
lia, & alia averruncanda, pluri-
num factura creduntur. Non
liter atque Imperator, quam-
quam de successu prælij incer-
us, ordinat tamen aciem ac dis-
ponit. Atque ut in omni hac re.
um humanarum varietate, ita
in Medicina quoque res sese ha-
bet. Nemo artem abnuat quam
Deus commendavit; fructum
ujus & commoda plurimi ante
os sunt experti. Frustra quippe
certo aut tempori aut morbo
ut loco adscribimus fatalem il-
am moriendi necessitatē, quam
incognitam nobis, soli sibi &
tempori & morbo & loco suo,
quē nescimus, Deus adsignavit.
frustra vitæ terminum credimus

† 5

ubi

ubi spes est vitæ; & præsentē l
bemus, quem ignoramus qu
futurum tantū prædixit ille
omnia disponit. Paris quip
omnia necessitatis sunt, & nat
& ægrotare, & medico uti,
convalescere & mori. Cæle
admirandoque illi ordini sapie
tiæ divinæ & rationi & sibi i
juriam facit qui hic a nobis d
sentit. Sed vero (quod felix fa
stumque sit generi humano
toti profapiæ medicorum) pau
tam ægro animo sunt ut ma
affecto corpori ab arte præ
dium non quærant. Pleriq; alit
animati sunt cum lasciviam ing
nij exercent, aliter cum in stat
valetudinis languido sunt & mo
roso. A seipsis dissentiunt cum
morbo affliguntur. Aliter long
disputant, aliter ægrotant. Q

schola Medicum contemnunt,
affixi vocant eum & admi-
tur. Hæc apud te paucis præfa-
visum est, Vir gravissime, dum
emnium tuum tibi remitto.
ius accurata hac de re disserta-
o, quod in paucorum manibus
esset, digna videbatur quæ ite-
um in publicum exiret. Bene-
icio autem tuo usi sumus. quod
ne pompa omni candide hic
ebuimus profiteri. Tu enim
le es qui singularis cujusdam
octrinæ cultum, & inusitatum
ruditos amorem cum prima
ignitate, in qua administranda
raviter prudenterque versaris,
elicissime conjunxisti. Exstant
rompti ingenij tui publica mo-
umenta, dum à majoribus curis
ubinde deflectere tibi vacat ad
tterarum nostrarum amænita-

tes. Poësin potissimum, quæ
Quiritium & patrio sermonem
cum applausu omnium exco-
luisti. Ad quæ omnia incredibi-
lem quandam adjicis humanita-
tem, qua longe inferiorem me
agnosco, qui prolixè eam sum
expertus. Vale, Patriæ tuæ de-
cus, & à magnis illis viris
Heinsio & Sriverio, plurimum
salve. Lugd. Bat. clōlo cxxxviii
Kalend. Julij.

M A R C

MARCO ZUERIO

BOXHORNIO,

n Acad. Lugduno-Batava Elo-
quentiæ Professori

JOH. BEVEROVICIUS

S. D.

SPERABAMUS nuper, Vir
Clarissime, lucem huic
Gymnasio à luce vestra,
sed communis Academiæ &
Gymnasij Curator, Illustrissimus
Cassius, qui negotium hoc su-
sciperat, ad suos reversus om-
nem spem præcidit. Id ipsum
magis doluissem, nisi maioribus,
ut mereris, te destinari, nuntia-
tum esset. Equidem, si bona sua
onorit Academia, & de bene me-
ritis bene mereri velit, brevi te
successorem auguror illi viro,
qui jam ab adolescentia decus &
ornamentum Academiæ merito
audit, & à cujus nomine eque-
stri suo ordini splendorem mu-
tuatur,

Regina

*Regina Ponti, fulmen Italæ terra
Orbis voluptas, quam superba ma
jestas,
Dolensque vinci, legibus suis tutat
Infixit undis, indomabilem terris.*

Ab hoc herœ mihi heri literæ
quibus referebat se eo ipso di
legisse locum de Vitæ Termin
in eruditissimo tuo ad Quæstio
nes Romanas Plutarchi Com
mentario. de qua quæstione
cum doctissimorum virorum ex
quisiverim judicia, nefas esse pu
tabam, si dissertationes, qua
iterum apud vos eduntur, tua ca
rerent. Quod ne patiaris, te ro
go. Vale, Vir Clarissime, & se
rio judica an post tot examina
Oëdipo adhuc dicendum sit:

*Ego ipse victæ spolia qui Sphingi
tuli,*

Hæreo, fati tardus interpres mei

Dordrechtii. III. Kal. Sextil.

cId Id cxxv.

IOAN.

IOANNI BEVE-
ROVICO,

Medico & patritio Dordrechtano,

MARCUS ZUERIUS
BOXHORNIIUS S.P.D.

QUID, BEVROVICE, ter-
minum vitæ petis

*A me explicatum? sitne decre-
tus Deo,*

Suusque vitæ semper & morti suus

*Nunquam movendus? sitne sistendus
dies*

Funestus ille, dirus, ille etabilis,

*Manu medentum? tempus an præ-
occupet*

Vitæ statutum carnifex Cato sui?

Stupenda quæris, digna quæ polo sata

*Tantum reponant & recludant pe-
tora.*

(ticeps

Mens vestra talis, maximarum par-

Et plena rerum, digna quæ mysterio

Præsit verendo, quo nec intricatius

*Nec majus ullum disputant omnes
Sophi.*

*Proinde quid me destitutum ab om-
nibus,*

*Vir summe, poscis? qui nec interpret
Deum,*

Nec

Nec sœvientium scriba Parcarum fui,
Nec fata novi? Nunquid est tibi satum
Tot magna sæcli nomina hoc libro legi
Et inter illa quod superbit Heinsii
Illustre nomen? Solus hic pro millibus
Rex eruditæ gentis, & scientiæ
Dictator omnis, & , quod haud u
datum.

Qui mente penetrat cuncta; quæ cunctæ
sciunt

Complexus unus; unus atque omnis
simul.

Quid ergo poscis? Heinsius dixit satum
Quamque ille dixit approbo sententiam
Hæc Woelwicæ, (villa quæ Scrivener
est,

Qui te salutat æstimatque plurimum
Raptim exarabat principe Octobris di
Tuo dicatus nomini BOXHORNII.

JACO

JACOBI GUTHERII

De Fato, & ijs qui præter
Naturam, præterque Fa-
tum perierint dissertatio.

x Cap. II. & III. Lib. I.

de Iure Manium.

Fato exordior, cujus cum
anile & plenum supersti-
tionis sit nomen, huic ta-
men nobiliores philosophi tantum
tribuerunt, ut imperitorum erro-
rem secuti, Fato veluti potentio-
nem alicui Deo vite mortisque im-
perium concesserint. ^a Illi Fata ^a Seru.
tribunda advocabant ultima pri-
oribunda ^{8.} Æne.
ne hebdomadis die, qua nomi-
na pueris imponebant ^b: Quæ cru-
elia postea, immatura, præposte-
ra, acerba, turbata, indigna, dira,
iniqua, male judicantia incusa-
rent: mollia, benigna, bona, raro

^b Ter-
tul. lib
de ani-
ma, c.
39.

ab

ab iis vocarentur. At cum mo-
 ad Fatum semper referatur, Cice-
 ron's illud multis negotium exhib-
 buit, qui multa impendere scrip-
 sit, Præter Naturam præter
 que Fatum. ^c Adrianus Tu-
 nebus, ^d nihil diversum Fati
 Nature nomine significari puta-
 sed unum idemque declarari
 mortemque naturalem eandem
 esse ac fatalem. Hæret in il-
 verbis Agellius, ^c & cum qua-
 rit utrum idem valeant Fatum &
 Natura: præter Naturam, vi-
 lentam mortem designari rec-
 censet: at præter Fatum, non
 operis & temporis esse proficuum
 Animadvertit tamen acuti
 ingenij M. Tullium duobus ve-
 bis unam & eandem rem nusquam
 explicare: sed cum Naturam
 Fato separasset, variam utriu-

c. Ci-
 cer.
 Phi.
 lip. 1.
 d. Lib.
 13.
 adver-
 sar. c.
 2.

e. Lib.
 13. c.
 1.

que verbi significationem demon-
strare. Nam quæ in faciendo fine
vitæ violenta sunt, non videntur
Agellio à Fato venire, & quod
Fatum atque Naturam dixit Tul-
lius, id multò ante Demosthenem
& περὶ ὧν ἐπεὶ ἐστὶν αὐτῶν
ἰάναλον appellasse. Αὐτόματῶ
enim ἰάναλῶ quasi Natura-
lis & Fatalis, nulla extrin-
secus vi coactus venit: quod
nos postea viderimus. Sed mors
omnis violenta præter Naturam
præterque Fatum accidit, quod
mortis genus luctuosissimum Tli-
nius^f vocat, quæ non ex Natura^{lib. 1.}
nec Fatalis videtur. Nam utcum-^{epist.}
que illis qui morbo finiuntur,
magnum ex ipsa necessitate sola-
tium est: in iis quos accersita
mors aufert, hinc insanabilis do-
lor est, quod creduntur potuisse
diu vivere. Tri-

Tribus quidem humana omnis
8 Serv. vita continetur, & Natura, cui
4. Æn. ultra centum & viginti solstitia-
les annos concessum non est diu-
turniore frui luce. Fato, cui no-
naginta anni, hoc est, tres Satur-
ni cursus exitium creant, nisi
forte aliarum stellarum benigni-
tate, tertium ejus superet cursum.
Fortuna, & casu, qui ad om-
nia pertinent, quæ extrinsecus ac-
cidunt, v' ad ruinam, incendium,
nausfragium, venena, vim, Fa-
tique diem occupatum. Quod op-
timè in Didonis persona servat
Poëta præstantissimus^h.

h 4. Æn. Vixi, & quem dederat cursu u
Fortuna, peregi.
Hic enim non ad Naturam &
Fatum Mortem retulit.

--- quia nec Fato, merita nec
morte periebar.

Sed ad Fortunam, quam violen-

e mortis agnoscit authorem.

Quare mors illa quæ præter Naturam accidit, Fortunæ tribuitur: casui, quæ præter Fatum.

At Natura & Fatum ei qui morbo finitur *ἡνέκα τῷ ἰδίῳ*, aut qui morte sua defungitur i quod *i Sueton in Iul. c.* est sua die mori, vel sua morte.

Naturâ longior vita mortalibus *s. s.* conceditur: Fato brevior, ad quod mors omnis acerba etiamnum refertur, non ad Naturam.

Eleganter Demosthenes *ἡ ἄλλως* *k In epist. de Lycorg. lib.* *τὸ πᾶν τῷ δημοτικῶν, οὗ ἡ κατὰ φύσιν μοῖρα, καὶ ἡ τύχη, καὶ ὁ πόλεμος παραρῆται.* Quod præ-

sertim eorum qui populares essent alios properans Fatum & Fortuna & tempus sustulit. κατὰ φύσιν μοῖραν, dixit Isocrates *ἡ* *l in laudat. Busirid.*

μοῖρας, ante Fatum, ante diem, quæ mors violenta est Casui tribui-

bui-

buitur : Tempus autem continetur
Fatum & Naturam.

Atque ut mors omnis natu-
ralis est aut fatalis, aut præter
Naturam $\omega\delta\epsilon$ $\Phi\acute{\upsilon}\varsigma\iota\nu$ præterque
fatum $\omega\epsilon\theta$ Μοίρας , sic & gene-
rationes violentæ sunt & non
fatales, quibus Natura adver-
satur, $\text{Α}^{\rho}\alpha$ $\delta\epsilon$ η χ $\chi\acute{\rho}\epsilon\sigma\varsigma$ $\epsilon\iota\sigma\iota\nu$ $\epsilon\nu\iota\alpha$
 $\beta\iota\alpha\iota$ η $\delta\chi$ $\epsilon\iota\mu\alpha\rho\mu\acute{\omega}\nu$, $\alpha\iota\varsigma$
 $\epsilon\nu\alpha\nu\tau\iota\alpha$ $\chi\tau\epsilon$ $\Phi\acute{\upsilon}\varsigma\iota\nu$. ^m Causa-
rum series & præscriptus in na-
tura ordo apud Peripateticos Fa-
tum est, quod cum mors aut ge-
neratio prætergreditur, violenta
& præter Naturam nuncupatur.
Licet interitus omnes aliasq; af-
fectiones, quæ ad illum ducunt,
contra naturam Aristoteles di-
cat, nullamque mortem natura-
lem esse videatur affirmare.
Sed has affectiones præter Na-
turam

^m A-
rist.
lib. 5.
Phyl.
cap. 6.

nam ita putat, quod perni-
m subjecto moliantur cum
nen legis Naturalis prescrip-
sequantur. De Fato Socra-
apud Platonem n, Μὴ γὰρ
το μὲν τὸ ζῆν ὁπότεον δὴ χρόνον,
νε ὡς ἀληθῶς ἀνδρα, δικτέον
, καὶ ὁ Φιλοψυχητέον, ἀλλὰ
πτερέψαντα πᾶσι τῶν τῶ
ῶ, ἢ πιστεύοντα τὴ γυναιξίν,
πῶ εἰμαρμένῳ, ὅδ' αὖ εἰς
Φύγοι. Neque enim vivere
quantumcunq; tempus optan-
um est viro, qui vere sit vir:
que vita hæc amanda est, sed
ec cura Deo relinquenda: mu-
eribusque adhibenda fides, quæ
icunt neminem vitare posse Fa-
um. De Fortuna vel Casu,
ientissimus Poeta, cum de Pria-
ni morte loquitur o;

In
Gor-
gia.

o Vir-
gil. 2.
Ænei.

Hic

Hic finis Priami Fatorum : t
exitus illum

Sorte tulit.

*Sorte, quia sors omnis à Casu, q
à Fato regitur, nec est Fatum*

Naturam à suo ordine, hoc est

Fato & Fortuna & Casu disti

guimus, quæ ritu ipso Funeris

Pontificibus separantur. Nam

quæ Natura aut Fato mors ac

venit, solemnes suos ritus ha

buit ceremoniasque: at mors a

cersita, aut fortuita aliis legib

religioneque continetur.

LEV

LEVINI LEMNII

Medici Zirizai

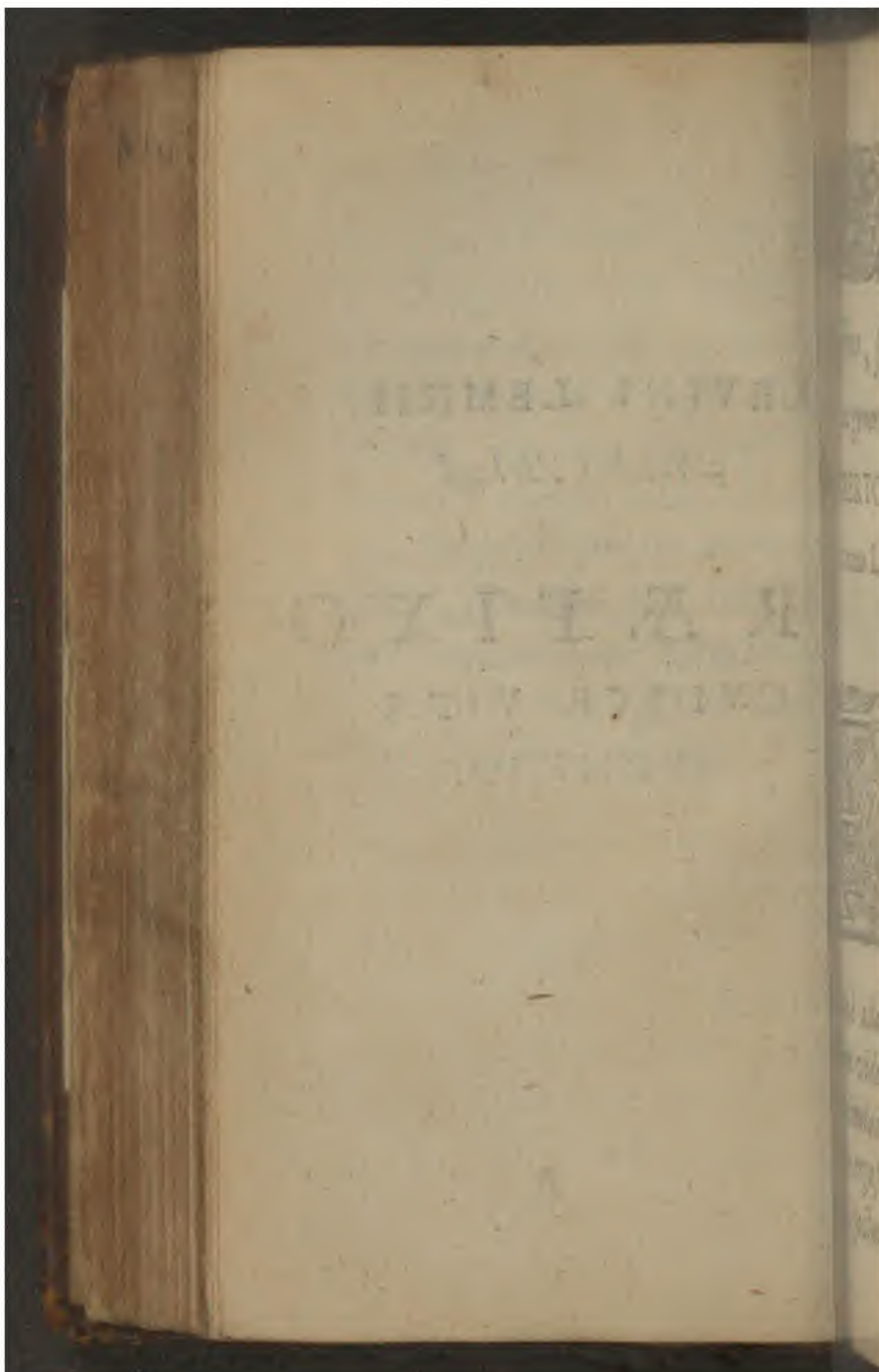
D E

RÆFIXO

CVIQUE VITÆ

TERMINO.

A



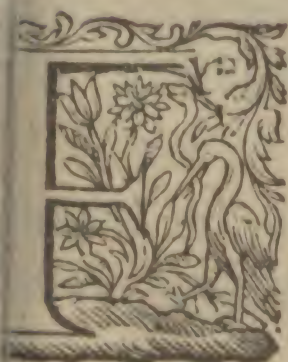


crissimo, summæque virtu-
tis, ac generosæ indolis juveni

LIBERTO à SEROSKERKA,

Levinus Lemnius, Medicus,

S. P.



*V*isse tibi acerbam
ac luctuosam, Thi-
liberte clarissime,
præstantissimæ He-
roinæ Leonoræ a Se-
roskerke matris ti-
nicè adamatæ mortem, nemini
um videri poterit, cui perspecta
eximia illius virtus atque incre-
ditis erga suos amor & Φιλοστοργία.
us jactura eò judicari debet acer-
bior,

A 2

bior,

bior, quòd præmaturè tibi fuerat
repta, eaque etate tu illa sis
tus, qua maximè tibi & num
soboli subsidio atque ornament
potuisset. Quamobrem cum de
fixo cuiq; vite termino quadam
sem commentatus, ea tibi dedic
putavi: quo te solarer, atque
mærorem eximerem: Quamq;
in mitigando sopiendoque hoc
re, meo consilio, meisque moniti
hil opus habeas: quum hoc effe
generosus vir Hieronymus à Sa
kerka, pater optimus, ut huma
tis studijs abundè imbutus, ac cl
simorum virorum exemplis aff
instructus, ipse tibi solatio esse po
tuoque dolori cumulatè mederi.
de causa major est apud me, au
citque tanti viri existimatio, ill
multum solida laudis defero:

PRÆFATIO.

5

meis colloquiis & differendi ra-
 tibus impense delectari soleat, sed
 doctos quosque, ipse doctissimus
 sic amplectatur, animoque in
 sit propensissimo: eoque hoc po-
 num illi est in votis, ut te non
 amplis opibus & generis splen-
 dore, quam eruditione & dicendi
 virtute illustrem faciat. Quod ip-
 si in summis aliquot viris desi-
 derari vehementer equidem doleo.
 si illis naturæ dotibus, si amplissi-
 mis facultatibus, si tot latifundijs quæ
 eripi possunt, velimintuè, do-
 minæ studium ac literarum decus
 necissent, aut saltem, quia hoc illis
 negatum est, vel amplecti serum,
 si ad hæc capeffenda essent adju-
 vanto: profectò spectatior foret il-
 lum virtus, magisque apud suos
 visibilis & gratiosa. Si quidem

A 3

præ-

præclare opes, magna divitiæ, cunctæ
facies, corporis robur & præstantia
ipsa quidem magnifica sunt, sed
plus essent habitura momenti, præ
commendationem ac favorem
siliandum efficacie, si doctrina
dijs forent fulta, atque eruditione
pata. Itaque hujusmodi viris non
mo insitas naturæ dotes, sed ea
ctrina perfici cupio, ac materiæ
be quidem, sed impolitæ egregie
formam induci. Soleo autem de
componere auro obrizo, insigni
qua aut spectabili gemma decora
Illos verò qui prudentes quidem
sunt, & naturali judicio præditi
sed à doctrina alieni ac literarum
presidio destituti, auro inelaborato
rudique, ac scoria nonnihil vitiosi
Duo enim sunt quæ in ejusmodi
bus oblectant oculos, ipse scilicet ge
mar

rum color, deinde apta, concin-
que collocatio. Afficit enim, per-
ngitque per se oculos Smaragdi
abilis viror, Unionis candor nitidus,
rbunculi rutilus fulgor, sed quæ
ulis magis blandiantur, aspectu-
e sint gratiora, si horum singula
ro sint inserta. Hujusmodi simi-
udine (ut nosti) uti soleo in defen-
nda causa doctorum apud illos, qui
re sustinēt aliquid prodire ab cru-
tis, discrepans aut diversum à vul-
ari hominū opinione, aut qui gra-
atē ferunt, illorum virtutem atq;
ruditionis laudem impensius depra-
icari: Quibus quum ego optimam
mentē precari soleam, tum Persius
ale quiddam his imprecatur, qui
liorum virtutibus vruntur: Sat. 3.

Magne pater Divum, favos punire
tyrannos

A 4

Haud

Haud alia ratione velis quum di-
bido

Moverit ingenium ferventi r-
veneno,

Virtutem ut videant, intabesc-
que relictæ.

*Quod aut docti indoctis præstent, &
roque ijs præstantior adsit vis &
men ingenij, cognitio delectusque
rum major, dicendi facultas uberi
veri falsique scientia exactior: ex
artibus illorum industria partim
ventis partim illustratis, qui vis, cui
liquid sit in iudicando pensi, facile
servaverit. Si quidem sacratissima
ges à præclaris ingenijs, adhibita
consilium ratione, menteque in majes-
tem numinis erecta, condita, & ci-
tatibus jura constituta sunt: Res mea
ca ab illis inventa ac studiosius excu-
est: Sacrosancta Theologia non sine a-
flatu spiritus, horum interpretatione n-
titur*

PRÆFATIO.

9

ir: Quicquid denique in hominum
m, in Reip. conservationem inven-
n aut excogitatum est, non absque
strina perfici, absque viris literatis
summarî potuit: adeo rebus omni-
s impressa sunt doctorum vestigia,
ibus magna pars mortalium insistit.
Imperatores & Principes spectata
virtutis atq. eruditionis viros sibi ascif-
nt, quò fulti illorum consiliis, regno
augurentur auspiciis, illudque ad-
ministrant fœlicius: Sic expertos fidos-
ne medicos corpori curando adhibent,
quò inculpata sanitate diutius fruuntur:
c mentium cultores, & quos formari-
s moribus præesse vident, avidè am-
eētuntur. Et quàmvis doctis sui non
sint affectus, sua vita, suæ ad ma-
m propensiones: acrius tamen his om-
ibus obsistunt, minus obsequuntur cu-
iditibus, *παθηατα* mollesque tur-

A 5

bidos

bidos melius compescunt, nulla pati-
 tur apud se residere odij aut simultu-
 vestigia: tantique apud illos est eu-
 uia, hoc est, placida quietaque c-
 stantia, ut ultro etiam illis à multis
 denuncient, à quibus sunt laceffiti. Qu-
 enim, perturbato animo, mentem
 confusa, ac furiis agitata, studiis
 doctrinæ locus? Quamobrem præcla-
 mihi facere videtur generosus vir H-
 ronymus à Seroskerka, vir præter eque-
 stris ordinis dignitatem multis nomi-
 bus suspiciendus, quod modis omnib-
 ad literarum studia te invitet, ad ea-
 amplectenda tibi sit incitamento qu-
 extra fortunæ aleam sunt posita. Quo-
 quum me nemo melius noverit, eo-
 mihi sæpius laudata sit parentis optima
 in filium pietas, filij in obsequen-
 promptitudo & alacritas: captata e-
 hinc arreptaque mihi occasio à mor-

SP

atissima heroina, ut hoc argumen-
illustrandum assumerem. in quo
potissimum mihi præstanda visa-
, & maxima disputandi sobrietas,
summa in asserenda divina provi-
dencia diligentia. Omnibus enim per-
sum esse cupio, nihil temerè aut for-
in hujus vite cursu fieri, sed De-
curare mortalia, illique res homi-
n curæ esse, atque iis affluenter pro-
ere. Et quanquam multa absque
voluntate fieri possint, nihil tamen
que ejus providentia, absque ejus
missu evenire, certo atque immobi-
logmate profiteor. Qua persuasione
nium mentes imbuendas censeo, quò
multos scrupulos, magnosque tumultus
orum animis eximi contingat, quò
morata rerum contingentium causa,
istè, parumque reverenter de supre-
majestàte sentiunt, quique imme-

ritò, ne dicam improbè, rectorem
versi incusant ac criminantur.
quùm mihi aliquando sobriè, &
decuit modestia, in cœtu, confess
virorum illustrium tractata sint, &
suis sim iis non absurda dicere: ea
in lucem proferenda putavi, &
talem in te conspexi virtutis ac gen
sæ mentis indolem, tuo nomini Phil
te clariss. consecranda. In quibus
tasse desiderabit delicatus lector plu
loquentiæ, atque uberiores dicendi
plam. Verùm quùm argumentum
spinosum, perplexum, atq; intricatum
verborum lenocinia, ac dictionis e
gantium non usquequaque vel obser
re, vel affectare potui. In eo verò m
potissimum elaborandum duxi, ut
fluantes hominum mentes, absurdis
opinionibus distractas fulciam. quò
commoda quæque, adversitates, peric

PRÆFATIO. 13

*a, damna, orbitates ferant mo-
leratius, ac divine Providentiæ
quàm minimum derogent, aut in
illam sint contumeliosi. Deus opt.
max. tua omnia promoveat, atque
ad felicissima queque sit adju-
mento. Vale, Zirizeæ pridie
Idus Martias.*

Anno M. D. LIII.

LE-

LEVINI LEMNII

Medici Zirizæi

D E

P R Æ F I X O

C V I Q V E V I T Æ

T E R M I N O .



Voniam libro de Astrologiæ usu non ita pridem à me conscripto in faciem mentionē incidi, operæ precium duxi nonnulla ab hoc instituto non aliena adijcere. Quum enim quosdam audiam tam absurda fati opinione imbutos, ut supervacaneum existiment morbis obsisti, ullaque vetent adhiberi ægrotis Medicorum præsidia, ulla expugnandis morbis remedia :
hanc

Inc persuasionem his eximen-
m putavi, idque eò accuratius,
dòd quum planè futili, nullius-
momenti dilemmati innitan-
t, hoc tamen efficiunt, ut mul-
temerè, ac præter rationem
ortem & quævis pericula ex-
correscant, multi ne tum quidem
la metuant, quum maximè for-
idanda existunt; in rebus peri-
alosis securi, in tutis meticulosi
trepidantes. Sic enim illi ra-
ocinantur: Si fatale sit, ut æ-
rotus morbo aliquo correptus
ntereat, illique necessariò mors
mpendeat, frustra admoveri
pharmaca, aut tentari remedia:
Quum ab eo nunquam eluctari
continget, quamlibet efficax aut
præsentaneum remedium adhi-
beatur. Si verò non sit in fatis,
ut occidat, etiam spontè nullif-
que adhibitis medicamentis con-
ualefcet: quantumvis acerbi mor-
bi

16 *De prefixo cuique*

bi illum premant, atque urgeant.
 Nulla igitur propulsandis mor-
 admittenda antidota, nulla foma-
 ta, nulla medicorum solatio-
 quum irritus sit futurus medendi
 conatus, ac labor frustraneus.
 Quod ipsum idiomate etiam
 vernaculo passim inculcant non
 aniculæ tantum, sed viri aliqui
 robusto quidem ac valido corpore,
 sed qui levissimis morbis labas-
 cant, ac flebiliter medicorum
 opem implorent, adeo ut mortem
 oppressi illos continenter si-
 assistere exoptent, nec latum quod-
 dem unguem abesse patiantur.
 Insuper aliud paradoxon, nempe
 hoc, ex his eliciunt: Quicquid
 cuique in hac vitæ statione, a-
 que hujus ævi decursu eveniat
 qua quis ætate, quo mortis ge-
 nere opprimatur, igni, ferro, in-
 fidiis, veneficiis, talem huic præ-
 fixum vitæ terminum, talem de-
 stina-

inatum exitū : sic ut is nulla ra-
one evitare potuerit , quin illo
e, illo fati genere fuerit interi-
rus, sublata omni producendæ
tæ spe. Quibus sanè ut consti-
rit opinionis suæ ratio, ego ta-
ē nulla temeritate pronuncian-
i, sed certis rationibus adductus
statuo: Certa fixaque ac de-
terminata esse cuique subsistendi
patia ab opifice hominis Deo,
ed quæ nullus mortalium tran-
cendere , aut proferre ulterius,
multi ob varias ac passim in-
identes causas citra consistere
possint , atque ad destinatum fi-
nem, decretumque terminum nō
pervenire : alij quod luxu vitæ-
que intemperantia sibi mortem
accelerent, alij quòd temerè ca-
ibus ac periculis sese objiciant,
alij quòd vino affatim perfusi, ac
prochè uvidi in lacus obvios, ac
voragines demergantur : non-
nulli

18 *De præfixo cuique*

nulli quòd ex viciati aeris a
 morborum contagio conputre
 cant : Postremò , quòd mag
 pars inedia, labore, curis, ærui
 nis, vigiliis , mœrore contab
 cant. Quis enim in vita mort
 lium huiusmodi plurima inte
 venire non observat, quæ vita
 succidant , ac velut stamen pr
 ducendum longius , abrumpan
 vel denique navem in med
 cursu scopulis aut cautibus e
 sam dissolvant? Quis autem ta
 stupidus, aut mentis inops, qui
 non ejusmodi periculis subduc
 re tentet , atque eniti studeat ,
 inoffensè Deo duce vitæ cursu
 perficiat? Quum enim, Ciceron
 teste , omni generi animantium
 hoc sit à natura tributum , ut s
 vitam, corpusque tueatur , decl
 netque ea quæ illi nocitura v
 dentur, atque omni cura sibi, s
 æque incolumitati prospiciat
 nemo

Offic. I.

emo, opinor, tam est stolidus,
ut rationis, sensusque commu-
is expers, ut morbo aliquo cor-
eptus medicorum remedia re-
puat, atque aversetur. Quis ex
capha in mare aut flumen ali-
quod delapsus, confestim, ne sub-
idat atque in imum devolvatur,
nanum non porrigat, operaque
stantium periculo eximi non
exoptet? Quis item si crus fre-
gerit, si membrum luxaverit,
si vulnus ulla corporis parte
acceperit, factaque sit in carne
continuitatis solutio, ut vulne-
ris labra conglutinentur & coa-
lescant, obligari recuset? Huc
spectat illa Evangelica cautio, *Matt.*
quæ concedit fuga declinare, *10. Luc*
periculum, ac dare locum in-
fantiæ, hominumque furori ob-
lata occasione cedere. hoc e-
nim agit illa concionis series:
nequis malis occasionem nocen-
di

20 *De præfixo cuique*

di præbeat, ne se temere pericu-
lis obijciat, aut ultro, nullaqu
urgente causa corpus discrimi-
ni exponat. Itaque hujus loci
autoritate se tueri possunt, qu
natura meticulosa, grassante pe-
ste aut sævientibus undique mor-
bis popularibus ac cōtagiosis, in
loca tuta salubriaque demigrant.
Neque enim in hujusmodi re-
bus fuga aut malorum evitatio
probrio cuiquam dari debet, aut
in culpam vocari, nisi legiti-
ma aut prægnans causa quen-
quam demoretur, suisque rebus
afflictis ac desperatis necessariò
adesse cogat. in quo ordine con-
sistit Ecclesiastes, Pastor, Medi-
cus, Magistratus, Chirurgus, Ob-
stetrix: à quibus Reip. salus, con-
servatio, atque incolumitas de-
pendent. Illorum enim est, re-
bus turbatis, & concussis populis
animis strenuè suas obire par-
tes.

es, civium commodis advigi-
are, animis metum eximere,
nentes in spem optimam erige-
e, malo ne serpat latius, summo
onatu obsistere, obiter

*Consulere in medium, & rebus suc-
currere fessis.*

Porro nisi ita esset natura com-
paratum, ut quisque captata qua-
qua occasione sese periculo sub-
ducatur: frustra Christus pro tem-
pore, & quia sic expediret nego-

tio Evangelico, cessisset furori *Luc. 4.*
Ioan. 8

Iudæorum, qui semel atque ite-
rum saxi ejaculandis in illum
erant armati: frustra ac ridiculè

Paulus sporta per Damasci mœ- *Act. 9.*
2 Cor.
11.

nia elapsus coniuratorum manus
effugisset; frustra David pala-
bundus Saulis atque aliorum in-

fidias declinasset, ac diversis *2. Reg.*
13.

itinerum ambagibus insequentes
elusisset: frustra Magi oraculi in-
stinctu diversa via remigrassent

in

22 *De præfixo cuique*

Mat. in patriam: Frustra Iosephus su-
 2. suorumque incolumitati consu-
 turus, clanculum cum matre vi-
 gine puerum in Ægyptum sub-
 duxisset: Frustra Helias furen-
 3 *Reg.* tem, atque omnibus varibus in-
 18. & festam Iesabelam devitasset, ne-
 19. centum prophetas in subterra-
 neis specubus abdidisset, quos ad
 mortem furibunda mulier crude-
 liter venabatur. Quum igitur
 nobis sit natura insitum, ut noxia
 & quæ in perniciem nostrique
 interitum vergant, declinemus
 consequens est, ut salutaria quo-
 que & quæ tuendæ valetudini,
 fovendoque ac conservando
 corpori sunt accommoda, am-
 plectamur. Eò enim & naturæ
 ductu impellimur, & Dei insti-
 tuto provocamur. Sic Sapiens
Eccle. Medicum acciri vult ingruenti-
 38. bus morbis, eosque medicamen-
 tis concinniter confectis expu-
 gnari.

ari. Sic Paulus Timotheo, *1 Tim.*
 o functionem suam expeditius *5.*
 iret, moderatum vini usum
 scripsit, interdicto aquæ po-
 ob stomachum cruditate af-
 tum fluctuantem. Sic Tobias *Tob. 11*
 idè Raphaëlis consilium ad-
 sit in dispellenda cæcitate col-
 io confecto ex felle piscis:
 quod ipsum non tam ex mira-
 lo, quàm ex artis ratione fa-
 um, credi par est: quum fel
 iud alio efficacius oculorum
 ligines, suffusiones, glauco- *Diose.*
 ata atque albugines discutiat, *lib. 2.*
 dextrè adhibeatur. nam Agyr- *c. 287*
 s novi & circumforaneos Em-
 yricos, qui non magnam laudem
 ejus usu sunt promeriti. Huic
 quiddam simile, sed magis illu-
 tri admirandoque ac stupendo
 miraculo, in Ezechia Rege con- *Esa. 38*
 git: qui quum deploraret se
 immaturè, atque in dimidio die-
 rum

24 *De præfixo cuique*

rum ex huius vitæ suavitate su-
latum iri, mortem instanter
deprecatus, vitamque longi-
proferri postulavit. Quod
effusis lachrymis atque intimis
precibus à Deo esset consecutus
in quindecim annos non sine ce-
ta posteritatis spe illius vita
propagata, exhibito in ejus
fidem ac testificationem Solis re-
trogradi mirifico signo. Nec hi
contentus, adhiberi voluit De-
per eundem prophetam, à quo
paulò antè mors Regi erat di-
nunciata, medicamentorum ad-
minicula. Siquidem Esaias con-
fecto cataplasmate ex ficibus
quæ attrahendi maturandique
facultate præditæ sunt, apostem-
ad suppurationem perduxit, &
Regem sanitati restituit. Quo a-
gumento evidenter demonstra-
tur, tametsi certus sit cuique con-
stitutus vitæ terminus, præscri-
ptaque

que vivendi spatia: non ta-
men refugienda quibus vita pro-
prii ac remotius produci possit,
et ea respuenda quæ nobis ad-
vivendo sunt, ut præfixum termi-
num assequamur. David quoq;
ex eodem ductus spiritu, ea-
dem qua Ezechias imbutus reli-
gione, nec semel nec frigide orat
finem exoptatum consequa-
tur, nec intercipi vitam, vitæq;
terminos anticipari contingat.
Cum enim tot malis exagita-
tus, tot morbis & calamitatibus
afflictus, sentiret corporis vires
seco attritas, ac labefactatas,
ægre subsisteret, vitæque in-
certum pertimesceret: Ne, in-
quit, revoces me in dimidio die-
rum meorum; sed patiaris me vi-
tæ cursum perficere, nec sinas
accidi dies meos morborum vel
calamitatum magnitudine atque
inimicorum crudelitate. Quum

Psalmi

101.

B

au-

26 *De praefixo cuique*

autem morbi nihilo sint hostib;
mitiores, imo aliquanto quam
illi saeviores, magisque infest
ut qui internis partibus penit
infixi propius vitæ nostræ in
dientur: ob id acrius ac pau
majore cura his obsistendum
quod hujusmodi inimicis ut do
mesticis te subducere nequea
alioque te proripere. Atqui,
quod res est fatear: Omnium in
commodorum ac calamitatu
genera, quæ humanæ vitæ inc
dunt, minima sunt malorum pa
si ad morborum differentias co
feras. Quamobrem omnium m
xime his obluendum, quod in
nitatem, quæ auro est potior,
pro qua consequenda omniu
facultatum jacturam nemo su
ire recuset, nobis eripiant, sine
que extremum, quem omnes e
petunt, intercipient. Quem
quisque obtineat, ac feliciter d

cui

per-
so vitæ spatio ad metam per-
niat, medicorum opera cum
imis est necessaria. Illi enim
endæ valetudinis, morbique
offigandi rationes præscribunt,
ibus sanitatem consequimur,
que ad extremum terminum,
quam ad portum optatum au-
placida provehimur. Expres-
hoc ipsum graphice diser-
que doctus quidam hoc epi-
ammate :

*descripsit vitæ finem natura creatrix
Unicuiq; sato quem superare nequit.
medicum præstans ars, naturæque
ministrum,*

Finem contingas qua ratione, docet.
nitas enim tametsi, ut quibus-
m placet, sit in fatis, medico
men secundum Deum acceptum
fero, quod hujus opera, bene-
cium, munusque fati ad homi-
s perveniat. Medicus enim fa-
& naturæ minister est. Quum

28 *De præsfixo cuique*

autem cuique à Deo constitutum sit vitæ terminus, quem nemo transcendere, multi autem citius consistere possint: Medici quæ temperantiam ac salubrem vitæ rationem præscribunt, Theologi qui timorem, atque erga Deum reverentiam hominum mentibus ingerunt, hoc efficiunt, ut inculcata utriusque partis firmitate potiantur, atque ad eum finem deveniant, cui sunt destinati. Quot autem hominum miriades, qui suis cupiditatibus nullum, neque modum, neque finem statuunt, propere senescunt, morteque præmatura extinguuntur.

*Similis-
rudo.*

Vt enim si funalia, si cereos, aut ex quavis re ulla confecta lucernatum elychnia vento atque aeris flatibus exponas, citius defluere, & extingui videas: ita corpus humanum multis incommodis exagitatum, innumeris laboribus

bi

is fractum, intempestiva vigi-
a, diurnis, nocturnisque sym-
ptosis, adde immodica Venere,
nervatum minus diu subsistere,
minusque viridi crudaque sene-
a esse conspicias. Hinc tam-
multis in virenti ætate lippi &
aligantes oculi, tam multis ma-
is tremulæ, & palpitantes arti-
ili, oculi concavi & subsidentes,
næ pendulæ, indecora calvi-
es, corpus flaccidum, intempe-
iva pro ea ætate canicies, gra-
es halitus, dentes rubiginosi &
refi, mens stupida, memoria la-
ilis, fluida, atque infirma. Sic
plerique mirari desinant,

*inde animi caligo, & tanta oblivio re-
rum,*

ut subitæ mortes, atq; intestata senectus.

hec autem atq; his atrociora im-
edere impiis ac sceleratis homi-
ibus, innumeris locis Scriptura
estatur: qua hæc etiam stabilienda

30 *De præfixo cuique*

Psalm.
54.
nunc
55.
vers.
ist.

putavi, quo probatio argumenti
dubio efficacius fidem faciat. multis enim sacra testimonia
bis suffragantur. Sic David, V.
inquit, sanguinarij, quique a
dolum machinantur, aut per
ciem moliantur, non explebunt
vitæ suæ dimidium. Hoc enim
consequuntur pessimo vitæ in
tuto, hoc malefaciendi studio
peccandi assuetudine, ut præter
ipem, præter naturæ ordinem
imparati ac nihil minus quam
tale quiddam cogitantes, morte
oppetant, dignumque factis ex
tum obtineant. Nam Deus illi
ocius vita defungi permittit,
vel prolabantur in deterius, vel
plus damni innoxiiis inferant. In
quod in eodem argumento Ieremias
cap. 8. versaretur: Facinorosus, inquit,
antequam dies ejus impleantur
peribit: & manus seu virtus ejus
arescet: lædetur quasi vinea flo
rescente

scens botrus ejus, & olea pro-
ciens florem suum. hoc est, ante
& properata morte interitu-
us est, nec maturitatem evi con-
quetur: similitudine deducta ab
arboribus, quibus quidem ineun-
vere dehiscunt flosculi, ac spe-
tatissimè prodeunt: sed qui vel
redine pereunt, vel ab Aquilone
Borea decussi, fructu arbo-
em frustrantur. Rursus, Hoc ^{Cap.}
_{11.}io, quod laus impiorum brevis
est, & vita ejus ad instar puncti.
Oculi enim impiorum deficient,
& numerus mensium ipsorum di-
vidiabitur. Denuo cap. 22: Ini-
ui succisi sunt, & sublati ante
tempus suum. Obiter, quum vir
in humanæ vitæ militia exer-
tatissimus toto opere hoc ar-
gumentum urgeat, omnibusque
ristem imparatumque exitum,
quamlibet diu vixerint, pollicea-
ur: multis, solidisque argumen-

32 *De praeſixo cuique*

tis convincit, non fore diuturnam
illorum vitam, non opes ſtabiles
non firmam potentiam, quin
Deo deſciſcant, aut illius mor-
tis non obſequuntur: Sic omnia
illis in deterius devolvi in-
cipiunt.

Virg. 1 Tum denique fatiſ
Georg. In pejus ruere, & retro ſublapſa refer
Non aliter quam qui adverſo vix fl-
mine Lembum
Remigiſ ſubigit, ſi brachia forte re-
miſit,
Atque illum in prono præcepſ rap-
alveus amne.

Quæ quum omnibus publicæ
dei ac juſtitie deſertoribus pro-
pemodum evenire ſoleant: Vi-
gilius Didonem inducit, Æne-
ob perfidiam & proditum con-
jugium, inexpectatum funeſtum
que exitum imprecante, ſcilicet

Æn. Vi bello audaciſ populi vexatus, & an-
4. mis
Finibus extorris, complexu avulſus Iu-
Aux.

auxilium imploret, videaturque indigna
suorum

unera: nec quum se sub leges pacis
iniquæ

tradiderit: regno aut optata luce fruatur.

ad cadat ante diem, mediaque inhumatus arena.

Cæterum quum Poëta nullius
disciplinæ rudis, atque humanarum
rerum peritissimus non
ignoraret, quantum sit discrimi-
nis inter hos qui exhausto effœ-
oque corpore extinguuntur, &
qui vigente ac florida ætate vio-
enter, sineque inexpectato inter-
unt, in Didone commonstrat,
quam ægrè ac laboriosè juniores
dissolvi contingat, quam grava-
è, quantòque luctamine anima
lis à corpore divellatur. Quod
erè spectamus in his qui succu-
ento ac vegeto corpore, mor-
isque ex plenitudine contractis
pprimuntur. Cujus rei specta-

B s cu-

34 *De prefixo cuique*

eulum diebus hisce nobis exhibuit Nicolaus Arerius Pharmocopola industrius, atque apud omnes ordines gratiofus: qui tam acerbè diebus plus minus quatuor cum morte est colluctatus ut astantium pleriq; obstupefcerent, atque horrore toti concuterentur: Quum seniculi, qui naturæ iusta persolvunt, quiq; lenta morte contabescunt, sensu placideq; extinguantur, & quodammodo obdormiscant. Quis spectat illud Ciceronis: Omnis congelatio recens ægrè, inveterata facilè divellitur. Tale enim quiddam in his observari licet, quale in luculento igni sopiendo spectamus, quem vix affluentiore aqua restinxis: quum idem, si deflagrare sinas, nullo strepitu, nullis crepitaculis confulescat ac sopiatur. Ut enim, Cicerone teste, poma ex arboribus

De senect.

*Nos i-
de di-
cimus,
sump-
pta si-
milis-
tudine
ab ar-
bori-
bus,*

vita termino. 35

cruda sint, vi avelluntur, si
matura & cocta, decidunt: Sic
tam adolescentibus vis aufert,
senibus maturitas. Quod his
verbis expressit Poëta eruditissi-
mus ejusdem libri serie:

*um Iuno omnipotens longum miserrata
laborem,
difficilesq; obitus, Irim dimisit Olympo,
que luctantem animam, nexosque re-
solveret artus:
am quia nec fato, merita nec morte
peribat,
d misera ante diem, subitoque accensa
furore.*

orro ut ostenderet nondum ad-
isse fatalē horam, sed anticipa-
m, atque extortam, vitamque
ingius proferri potuisse: sic Poë-
rem ipsam prosequitur:

*ondum illi flavum Proserpina vertice
crinem
stulerat, Stygioque caput damna-
verat Orco.*

E 6

Non

36 *De praefixo cuique*

Non absimili fato intereunt
 quos crapula, foedaque inglu-
 obrui, ac tantum non jugulatio
 contingit. Nam illo pugione tam
 multos celerius, quam pro ætate
 perire, summopere est deplorandum:
 eoque magis, quod quique
 prosperam valetudinem & corpus
 salubre, minusque senectutis
 onerosum tradi cupiant, illi ultro
 sibi morbos accersant, mortem
 que immaturam consequantur.
 Quod ipsum Persius his verbis
 illis objicit:

*Sat. 2. Poscis opem nervi, corpusque fidele
 nectæ;*

*Eslo age: sed grandes patinæ, taceat
 que crassa*

*Annuere his Superos vetuere, Iovemque
 morantur.*

Id quum Juvenalis quoque o-
 servaret, hujusmodi hominibus
 celerem exitum his verbis d-
 nunciat:

Ne

Nota Mathematici genesis tua , sed Sat. 14
grave tardas (dum

expectare colos : morieris stamine non-
abrupto.

Qui vero frugalitate ac victus
 temperantia utuntur, inculpata
 sanitate, omnibusq; sensibus op-
 timè constitutis ad extremum vi-
 tæ terminum deveniunt. Hoc e-
 nim quisque consequitur lauda-
 bili vitæ instituto, hoc salubri
 Medicorum consilio, hoc erga
 Deum amore & reverentia, ut
 integra mente, sanóq; corpore ad
 præfinitum terminum illum de-
 duci contingat, nec morte inopi-
 nata confici. Testatum hoc no-
 bis facit hac sententia Solomon: *Prova*
 Timor Domini apponit dies, *10.*
 atque annos prorogat: anni au- *vers.*
 tem impiorum breviabuntur. *27.*
 Solet autem Deus opt. max. suos
 non solum incolumes conserva-
 re, atque à morbis immunes, sed
 etiam

38 *De prefixo cuique*

Psal.
90.

etiam longævitatis munere be-
re. Sic enim per Prophetam he-
illis pollicetur : Ipsi adero in tri-
bulatione , eripiam eum , & glo-
rificabo eum , longitudine dierum
replebo eum , & ostendam illi
salutare meum. Ex quibus qui-
que facile perspexerit à quo pe-
tenda salus , à quo poscenda sa-
nitas , à quo longæva vita sit spe-
randa . nempe à Deo , ad quem
omnia referri debent , cui nos
nostraque omnia debemus. Quod
tamen negligi nolit alimentum
quæ corpus alunt ac vegetant
nec medicamenta contemni , qui-
bus morbis obsistimus , ac vitam
ab interitu vindicamus : ipse ta-
men in omnibus agnoscere vult , si-
bique tribui nominis huius ho-
norem , tantæque munificentia
laudem. Ipse enim suum cuique
dimensum suppeditat : Ipse om-
nis generis animantibus vitam
spiri-

Psal.
103.

iritum, victumque largitur: Ip-

Sap.

mortis vitæque imperium ob-

16.

net: Ipse deducit ad inferos, &

1 Reg. 2.

ducit :

at somnos, adimique, ac lumina mor-
te resignat.

Virg. 4

Æ-

neid.

Quod quum agnosceret vates

regius : In manibus, inquit, tuis

Psalm.

tempora mea. hoc est, dies fata-

30.

, seu longus seu brevis est futu-

s, tibi debetur, atque ex tuo ar-

tratu omnia mea decurrunt.

ui sic Iob consonat: Brevis dies

ominis, numerus mensium ejus

Cap.

enes. te est : constituisti termi-

14. v.

4.

os ejus, qui præteriri nequeunt :

eccede ergo paululum ab eo,

onec optata veniat, & sicut mer-

narii, dies ejus. Quibus verbis

eo asserit potestatem profe-

ndi, contrahendique vitæ ter-

inos, illosque serius finiri effla-

tat. Id ipsum David. in Odis suis

sub-

subinde precatur, quum alijs, tum
 istis verbis: Ecce loquutus sum
 in lingua mea, notum mihi fuit
 finem meum, & numerum die-
 rum meorum, ut sciam quan-
 tempore vivam: ecce mensura
 pugilli terminasti dies meos,
 ævum meum tanquam nihil
 coram te. Quum autem vide-
 tam multos in ipso vitæ appa-
 rata vita destitui, tam multos infant-
 vixdum inchoata, atq; à carceri-
 bus paululùm modo progressi
 opprimi, tot denique mortis di-
 crimina, tam diversos, atque
 immaturæ etiam ætatis horren-
 dos exitus, quorum omnium re-
 rationem inire, aut facti causam ex-
 plicare nequeas: non est que-
 sinistram de Deo opinionem con-
 cipias, aut parum reverenter de
 eo sentias: verum omnia inscri-
 tabili ejus consilio attribuas, quæ
 ad finem aliquem utilem homi-
 nibus

*Sap. 1.
 Sentite
 de Do-
 mino in
 bonita-
 te.*

ous ea refert. His enim im-
os partim à sceleribus deter-
atque ad meliora provocat,
partim suos instruit, ac cautiores
addit, ne malorum consuetudine
contaminentur. Quod nobis te-
tum facit historia Evangelica ^{Lue.}
^{13.}
Galilæis, quorum sanguinem
prophanis sacrificijs polluerat
latus. Rursus de octodecim
is, qui ruina turris Siloe erant
oppressi: quorum omnium ca-
m non est miseratus Servator,
c impij iudicis inauditam cru-
lilitatem execratus, sed suos ere-
ad mentem meliorem, ac nar-
antibus atrociora est commi-
utus, ni resipiscerent. Sic Deus
multa quæ eveniunt, ad nostra
commoda, adque usus vitæ uti-
s ac necessarios dirigit. Cæte-
m in actionibus hominum, in
gentium, rerumque contingen-
um causis plurima ad volunta-
tem

42 *De præfixo cuique*

tem atque humanæ mentis impo-
rum referuntur, quæ certis co-
stitutisque naturæ legibus lib-
vel in hanc, vel in illam partem

Eccles. sese applicat. Constituit ena-

^{15.}
v. 14. Deus hominem in manu consi-

sui, ut ejus electio, atque arbi-
trium liberum sit, liceatque ho-
mini suo arbitratu ac naturali in-
sistitoque motu amplecti salut-
ria, & refugere noxia: tametsi
depravatum naturæ habitum,
quod sensus & cogitatio ad ma-

Gen. 8. lum sit prona, pessima pro op-
mis amplectatur: ad quæ nos in-
stigant incitantque partim ma-
Genij, qui mirè incommodis no-
stris invigilant, excubantque
partim mala mens, malus animus
pravissimis cupiditatibus imbu-
ta: quorum consilio cum volun-
tas oppressa ratione obsequitur
rapi plerunque homines conti-
git in præcipitia, atque in huj-

vii

æ stadio ad metam non de-
currere: Quod in ebriis, in ira-
tis, in libidinosiis, multisque aliis
perspicimus. Qui si moderan-
dis cohibendisque affectibus ul-
lam curam adhiberent, ullam im-
penderent operam, non in tanta
pericula pecudum more ruerent,
nec tam inopinatum, tamque in-
elicem exitum sortirentur. In
omnibus tamen rerum eventibus
ei iudicium agnoscere par est,
qui oblatentes, nec cuivis expo-
sitæ causas, homines in mala que-
rerentur, devenire permit-
tere. Deus enim indulgentissimi pa-
tris affectum erga suos exprimit,
in quibus quum optime consultum
propiat, nihil non agit, omnia ten-
tat, omnem movet lapidem, ut sa-
bi consilio à malis revocet, ut
mandamentis alliciat, atq; ad opti-
mam frugem perducatur: qui quum
parentis monita obsurdescant,
ca-

44 De præfixo cuique

eaque neglectim & contemptum
audiant, sinit illos pro animi libe-
dine in exitium ruere, atque
expectata hæreditate excidere.

Matth.
23.

Quod Servator gallinæ exem-
plum demonstrat, quæ pullos qua
xima potest cura fovet ac tute-

Et quoniam tam obviam ultro
expositam tanti parentis benigni-

Rom.
1.

tatem homines averfantur, illi
prorsus deserit, atque omni
pietatem, paternumque affectum

exuit. Quod eleganti similitu-
dine per Hieremiam indicant.

Cap.
22.

Vivo ego, inquit Dominus, quæ-
si fuerit Iechonias, filius Ioachi
Regis Iuda, annulus in manu mea
dextra, inde evellam illum.

Cap.
18.

enim, Ezechiele teste, nihil o-
ficit verus malitia correctio, quæ
supervenienti justitia labem pri-

oris vitæ abolet, inducta etiam
ἀμνηστία, hoc est, superiorum mi-
lorum oblivione: ita nihil pro-
de-

anteactæ vitæ probitas in de-
 cius prolapso, quod superve-
 nit nequitia justitiæ opera de-
 struit. Ex istis conjiçito in quæ fla-
 mia, in quod scelus, in quam im-
 probitatem ac dedecus devergāt,
 is denique illos maneat exitus,
 à Deo sunt deserti, illiusque
 ore destituti. Vt autem boni
 accipiunt incrementa pietatis,
 gnosque in virtute progres-
 faciunt: ita improbi altius de-
 verguntur, ac sceleribus scelera
 cumulant. Quod nobis testa-
 n facit Solomon: Impius *Prov.*
 in profundum peccatorum *18.*
 hit, contemnit, sed illum *vers. 3*
 quitur opprobrium & ignomi-
 nia. Ita enim talium mens as-
 uitate peccandi occalluit, ut
 magnopere moveantur sce-
 rum magnitudine, eaque pro-
 nilo ducant quæ ab illis per-
 trantur. Quo fit, ut maximis
 malis

46 *De præfixo cuique*

malis illos implicari contingit,
atque inaudito mortis genere
plerumque interire. Quod omnibus
pietatis desertoribus,
quotquot à virtute desciscunt,
Deus eventurum denunciat, se
illis immissurum pollicetur
linitates, & vexationes acce-
bas, morbos contumaces & e-
pugnatu difficiles: quorum cum
magna quotidie exhibentur
empla, tum Moses tale quiddam
impiis assidue impendere præ-
dicat. Sic enim illis minitatur
Quod si vocem Dei tui audire
recuses, percutiet te egestas
frigore, febris, ardore, rubiginis
scabie, & prurigne, ita ut curare
nequeas: percutiet te fœdis hu-
ceribus ea corporis parte quæ
oleta egeruntur, (ut sunt Medici
vocata condylomata, hæmorrhoides,
mariscæ, ragades, fœdæ
podicis rimæ ac fissuræ, multæque
aliæ

Deut.
28.

quæ nobis morbus Gallicus
dedit:) Percutiet te Deus fu-
e, amentia, cæcitate, huncere
fimo in genibus & furis: qua-
sunt varices, stomacace &
lotyrbe, (populari voce scar- *Scor-*
ratio ventris,) quibus medetur *busyck.*
tannica, hiberis, lepidium,
ombrium, cardamice seu na-
tium aquaticum, omnium
nem efficacissimè ebeni seu li-
Indici ramenta in aqua cœ-
i macerata, decoctaque. Et
oniam animi perturbationes,
mentium morbi omnium sunt
errimi, illos quoque non de-
uros indicat: Dabit tibi Do-
mus Deus tuus cor pavidum
deficientes oculos, & animam
consumptam mœrore, eritque
tua quasi pendens ante te, ti-
bis die ac nocte, & non cre-
vitæ tuæ propter cordis tui
midinem, qua terreberis, &
pro-

48 *De præfixo cuique*

propter ea quæ oculis tuis vi-
bis. Rursus Levitici 26: V-
tabo vos velociter, inquit Do-
nus, in egestate, in frigore, in
dore, qui conficiat oculos vestros
& animas vestras consumat :
gietis nemine persequente : i-
mittam in vos bestias agri quæ
consumant vos, & pecora vestra
inducamque super vos gladium
ultorem foederis mei : & qui
vobis remanserint, dabo pavorem
in cordibus eorum, terre
eos sonitus folij volantis, &
fugient quasi gladium. Cade-
nullo persequente, & corruent
super fratres suos, & tabescent
in iniquitatibus suis. Quod si in-

Ezech.
18.

pios ab improbis moribus, &
tæq; enormitate resilire conti-
gat ac malefactorum pœniter-

Ion. 2.

Deus quoque μετανοία ducitur
& sententiam ante conceptam

Hiera.
18.

retractat, eaque mala quibus ho-
mines

50 *De praeſixo cuique*

rate instituere, appoſitis remediis depellere morbos, dolorem mitigare, ſomnum allicere, in quum libet ingredi, denique legibus quidem ſacraſſimis oſequi nos, ut quas calumni nonnulli poſſint, cauſarique inque conſtitutas, quum malefici declinari nequeant, ſi fatis illi urgeas: quibus ſi neceſſario ne aſtringi contingeret, magna perfectò fieret humanæ menti voluntati injuria, quum fati vinculis alligata ac præpedita mentis nihil eorum quæ conceperit exequi aut perficere poſſet. Ceterum non agi cuncta neceſſitate, negotia, actioneſque noſtræ quotidianæ manifeſto demonſtrant. In obeundis enim exercitiis diſque muniis publicis, in foreſibus, in privatis, in domeſticis rebus ſubinde conſilia noſtra mutamus, ubi rei cauſa expetere, a

pr

vita Termino. 51

resens negotium exposcere vi-
tur. Quod quum indicet quo-
manus vite usus, tum id Senario-
nisce commonstrat Comicus.
quam quisquam ita subducta ratio-
ne ad vitam fuit,

n res, etas, usus ita semper aliquid *Adel.*
adportet novi, *act. 5.*
Scen. 4.

quid moneat, ut illa quæ te scire cre-
das, nescias,
quæ tibi putaris prima, in experiun-
do repudies.

Rursus eadem Comœdia, ex
atonis sententia:

Non placet factum, si queam
tare: nunc quum non queo, æquo *Ad. 4.*
animo fero. *Scen. 7.*

Vita est hominum, quasi quum lu-
das tesseris:

Illud quod est maxime opus, jactu
non cadit, *gas.)*

quod cecidit forte, arte ut corri-
que ex nostra voluntate atque
bitrio mulæ contingentium
isæ, multa que eventa finiuntur,
æ quum modò affectuum te-
ritate, modo rationis iudicio

52 *De prefixo cuique*

regantur, vel in usum atque utilitatem nostri, vel in perniciem devergunt: Deus autem se nostris consiliis interserit, quum illi commodum videtur, qui si inde à malis revocat, suoque affectu impellit ad optima, quum naturæ naturæ impetu ad pessima essemus prolapsuri. Adeo enim est depravata natura mortalium itaq; ab integritate excidit, ut agitet quidem amplecti optima sed labitur ad deteriora. Quum Poëta Ethnicus in se quædam experiretur, ita indignabunde loquitur:

Catullus.

Odi & amo. quare id faciam, forte requiris:

Nescio; sed fieri sentio, & excrucior.

Rursus alius:

Ovid. lib 7.

Sed trahit invitum nova vis, aliud Cupido,

Mens aliud suadet: video meliora, proboque;

Mens aliud suadet: video meliora, proboque;

riora sequor.

us quoque Paulus in mente
 minis talem nonnunquam tu- *Rom. 7*
 altū suboriri prædicat, ut quum
 er agendum mens ipsa sua-
 at, ac dicter ratio: ipse tamen
 tra recti honestiq; legem ad
 la nititur, atq; ad ea quæ tacite
 probat, cupiditatis illecebra,
 uræq; vitiatæ proclivitate la-
 ur. Cæterū quum homo variis
 gitationibus ducitur, ac modo
 hanc, modo in illam partem,
 pitur, ac duplici in diversum scin- *Tese.*
 ditur hamo; *sa. 50.*

us se nostris cōsiliis immiscet,
 q; in deteriora prolapsuros ad
 tiora revocat. Quod quum Da-
 d agnosceret, atq; improborum
 prosperitate, piorumq; adversita-
 offensus propemodum vacilla-
 t, minusq; sincerè de providen-
 a Divina sentiret: Quam bonus,
 quit, Dominus his qui recto

C 3

sunt.

54 *De praeſixo cuique*

ſunt corde : mei verò penè m
ſunt pedes , pene effuſi ſunt g
ſus mei. Quia zelavi ſuper i
quos , pacem peccatorum
21. dens. Sic Iob , Abacuc , Hie
1. mias , quaſi ex composito , co
32. latiſque ſententiis , cum Deo d
ceptant , querunturque imp
per omnia fœlici uti ſucceſſu ,
rumque omnium frui affluent
pios verò inopia premi , & ca
mitatibus ſubjici , omnibuſq
eſſe ludibrio & ſubſannation
Sed Dominus ſuos huiſmo
cogitationibus diſtractos , jam
nutantes atque in ruinam tantu
non inclinatos fulcit , ac velut
gradum reſtituit , quum oſtend
extrema prioribus non reſpond
re , omniaque vice verſa volvi
Pſal. contrarium. Paritur autem De
80. dulci fortuna ebrios paululu
inſoleſcere , eoſque dimittit ſe
cundum deſideria cordis ipſe
rum

ut ambulent in consiliis
 suis, suisque obsequantur cupi-
 ditatibus, quæ illos tandem in
 initium pertrahunt. Nam illo-
 rum virtus, robur, sanitas, stre-
 pitus, fastus, & potentia brevi
 momento defluunt, & velut quif-
 ciliæ aliaque venti ludibria, di-
 citur citius dissipantur atque eva-
 nescunt. Qui quum non desinant
 perverse agere, atque in omnem
 malum esse profusissimi, Deus
 illos deserit, ac sustinet incide-
 re in omne genus vitiorum præ-
 cipites. Id Mosi & Paulo Indu- *Exod.*
 are, id Hieremiæ seducere di- *9.*
 citur, quum scilicet obstinatos *Rom 9.*
 non statim ab errore revocat. *Hiere.*
 Quod ipsum Origenes vel ad ex- *20.*
 tremam indurationem, vel ad
 perfectiorem sanitatem conduce-
 re existimat. Sic queruntur apud *cap.*
 Esaiam, qui ad sanio rem mentem *63.*
 postliminio deveniunt, quique

56 *De prafixo cuique*

Dei afflatum sentiscere incipiunt
quod ab errore tardius sint revocati. Sic enim cum illo quodammodo expostulant : Quare errare nos fecisti Domine? indignasti cor nostrum ne timeremus convertere propter servos tuos.

Quæ non sunt intelligenda, quæ Deus erroris, ulliusque mali causa existat, quum ab illo ut omni boni fonte nihil nisi optima promanent : Sed quum Deus irritatus scelerum continuatione manum à percutiēdo suspendit, hoc loquendi tropo seducere dicitur, atque errandi occasionem præ-

Cap. I. bere. Hinc Iacobus non vult iterum Deum culpam, rejici, quum inquit: Ne quis quum tentatur, dicat se à Deo tentari, Deus enim neminem tentat, imò unusquisque tentatur, quum à propria concupiscentia inescatur. Deus autem
Genes.
2. condidit hominem ad imaginem

&

similitudinem suam, illiq; men-
 tem indidit ex archetypo divi-
 tatis suæ depromptam. Sed
 avidia Diaboli mors pervasit in <sup>Sap. 2.
vers.</sup>
 orbem terrarum. Quo effectum ^{24.}
 est, ut homines à Deo averſi ad
 pessima quæq; deflecti cœperint.
 neque non Deus, non fata, non
 tra ad incendia, ad cædes, fur-
 rapinas incitant: sed sua cu-
 que mens Diaboli facibus ac-
 enſa. Alioqui eo se colore tueri
 ergerent homines nequam &
 cinorosi, eoq; uti perſugio, quo
 le mancipium apud Laërtium; <sup>In Ze-
non.</sup>
 ui quum ob furtum verbera es-
 nt admota, præter meritum
 edi se cauſabatur: in fatis enim
 se, ut aliena furto subduceret:
 ui alter, in fatis quoq; eſſe, ut <sup>Augu-
stin.</sup>
 apularer. Quod si Deus eſſet ma- <sup>quaſt.
115.</sup>
 rum cauſa, si neceſſitate ad ma- <sup>Chry-
ſoſt.</sup>
 impellerentur homines, mul- <sup>Serm 5.
de Fa-
30.</sup>
 huc tanquam ad aſylum con-
 C. 5. fu-

38 *De praeſixo cuique*

fugerent, ſuæque nequitiae patre-
cinia hinc ſibi compararent. A-
qui licet Deus nullius ſit ma-
cauſa, hominibus tamen ut ju-
ſtiſſimus iudex, & malefactorum
vindex mala immittit, damna
infert, quo reſipiſcant, atque

Job. 34 malo coërceantur. Sic regna-
verſ.

23. facit hominem hypocritam pro-

Eſa. 3. pter peccata populi; ſic dat pue-

verſ. 17 ros Principes populo, & effo-

Zach. minati dominantur eis; ſic ſu-

11. citat Paſtores in terra, qui der-

verſ. 16. liſta non viſitant, diſperſa non

colligunt, contrita non ſanant

ſed carnes pinguium comedunt

& ungulas eorum diſſolvunt; ſi-

3 *Reg.* mittitur ſpiritus mendax in or-

21. omnium prophetarum, ut ſe-

ductus Rex Iſraëlis pugnam in-

eat, qua illi præſens exitium pa-

rabatur. multaue alia Deus ag-

caſtigandis hominum vitiis, cor-

rigendisque ilorum moribus de-

prava

vatissimis. Hinc Divus Pau- ^{Rem.}
 exerte pronunciat, ob impie- 1.
 rem ac nefanda scelera puniri
 imines abominandis fœdisque
 idinum generibus, quæ præter
 quod peccata sint, tum etiam
 Gregorius ait) peccati pœna ^{Mo-}
 istunt. Similiter ob corporis ^{rah. 25}
 ominici memoriam oscitanter
 gideque peractam, & quod sa-
 sanctum sanguinis Christi po-
 lum indignè sumerent Corin- ^{I Cor.}
 j, populares morbos, mor- ^{11.}
 nque immaturam immitti af-
 it. Nec tantum malos, sed
 am innoxios Deus properè ex
 jus vitæ ergastulo subducit,
 que ocius vinculis corporis ex-
 vit, suumque inscrutabile ju-
 cium in pios quoque exercet:
 eorum alios, ut exploret, ma-
 onerat, alios ante diem trans-
 it, ne malorum contagio af-
 i, aut illorum consuetudine

60 De praeſixo cuique

inquinari contingat. Quod
Sap. 4. verbis ſapiens teſtatum facit: P
cens Deo factus dilectus, vivo
inter peccatores tranſlatus eſt,
ptus eſt, ne malitia intellectu
eius immutaret, aut figmenta
ciperent animum illius: plac
enim erat Deo anima illius;
id properavit educere illum
medio iniquitatum. Abbrev
autem ſuorum calamitates D
minus, ne afflictionum magnit
dine, atq; intoleranda perſequ
tione ſuccumbant. Quod ipſu
Chriſti teſtimonio palam fi
Matt.
24. quum inquit: Et niſi decurtati e
ſent dies illi, non ſubſiſteret om
caro: ſed propter electos decu
tabuntur. Ex quibus cuiq; intell
gere datur, quid dici Fatum, a
quem ſeries & ordo rerum re
ferri debeat: inſuper Deum vel
optima, ad eaque adjumento e
ſe hominibus, tolerare autem

per

mittere pessima, quorum ta-
 men ipse nec autor est, nec im-
 pator. Tolerat enim, non im-
 pellit nocturnos suffocatores, ut æ-
 res nostras subruant, ut nostra pe-
 ra vel possessiones abducant,
 ut in vitam nostram, ac fortunas
 irassentur: sed horum se specta-
 torem præbet, atque ad ea con-
 vivet. Quod parabola de ziza-
 niis inter triticum seminaris li-
 quido demonstrat. Sic Deus pa-
 titur sinistra, parumque auspica-
 ta matrimonia, negotiationes for-
 didas atque illiberales, ut alter
 alterum circumveniat, atque iis
 conditionibus urgeat, ut elabi
 nequeat. Sic patitur ebrios in
 præceps ruere, ac potu suffocari,
 impuberes incustoditos incuria
 matrum vel igni vel aquis ab-
 sumi, tot naves in Oceano Gal-
 lico vi tempestatum absorberi,
 tot aggeres variis ruinis convul-

Matt.
 13.

fos

62 *De praefixo cuique*
fos diffilire ac dissipari. quam
quam tamen aliquam ratione
iræ, aut vindictæ divinæ hujus
modi calamitatibus aliquando
subesse intelligam. Nec enim
quisquam sibi persuadeat, tot cla-
des superiori anno Belgis inve-
ctas, casu aut fortuito accidisse
tot feraces ac restibiles agros
tam culta & foecunda novali-
toties saefugine vitiata, tot vil-
las prostratas, tot pecora suffo-
cata, tot homines ab immanissi-
mo elemento oppressos, tanta
denique tamque in immensum
hominum opera congestas mo-
les funditus dissipatas, flante pos-
Austrum Coro & Circio, qui-
bus ventis invalescentibus maxi-
ma aquarum colluvies in has ora-
incumbit: sed hos turbines à
Deo excitatos agnoscat, nec aliud
quam ad nostri emendationem,
ad medelam, ad castigationem
erra-

atorum referat. Alioqui pe-
nobis castigationis fructus.
um (ut Augustinus ait) non
endimus ad ea quæ sunt divini
siliij, sed in casum, fortunam,
um, astra rejicimus, in quibus
meritas eventus, non effectus
eris destinatus est. Quò fit, ut
ala subinde ingeminent ac re-
udescent, aliaque aliis accu-
ulentur. Quum enim Deus per-
tere in errore homines videat,
ne tantillum quidem commo-
ri immanissimis calamitatibus,
se quoque nihilo factus placat-
or, nec vindicta satiatus, gravio-
se intentaturum minatur. quod
saias his verbis indicat: Quia
mnis hypocrita est, & nequam, ^{Cap.}
c ^{5. 9.} universum os locutum est stul-
tiam, nec populus reversus est
d poenitentem se, ut Dominum
equirat, ideo non est aversus fu-
or Domini ab eis: sed adhuc ma-
nus

64 *De prefixo cuique*

nus ejui extenta, ut gravius
 riat. Quæ documento nobis
 se debent, omnis generis cala-
 rates, morbos, orbitates, inu-
 dationes, bella, vastitates divi-
 tus immitti hominibus. Quibus
 comprobandis abunde multa su-
 petunt exempla, quæ in suo qu-
 que genere eruere potest, atq;
 usum vitæ trahere. Quod vero
 eluviones atque excursus aqu-
 rum attinet, quibus Belgica qu-
 tannis statim ab Arcturi & Vi-
 giliarum occasu mirè exagitati
 nonnulla proferam, quæ con-
 probent, hujusmodi calamitates
 Deo inferri hominibus, iratiqu-
 numinis vindictam erga hom-
 nes testentur. Sic David maxi-
 mus divinæ potentiae admirator
 & encomiastes, inter alia mari
 imperium, quod nemo unquam
 domuit, Deo asserit, ejusq; sæviti-
 in castigandis hominum sceleribus
 bu-

vita Termino. 65

abuti illum, his verbis præ-
sentat: Tu ponis terram fructi- *Psal.*
am in falsuginem à malitia *106.*
habitantium in illa. Tu domina- *68.*
potestati maris, motum au-
cto fluctuum ejus tu compescis
mitigas. Tu conturbas profun- *14.*
dum maris, & sonant fluctus ejus.
Rursus alius: Qui vocat aquas *Amos*
maris, & effundit eas super fa- *5.*
ciem totius terræ, Dominus est
nomen ejus. Qui fervere fa- *Iob, 14*
ciat quasi ollam, profundum ma-
ris. Qui dat Solem in lumine *Hier.*
maris, ordinem Lunę & Stellarum *31.*
in lumine noctis: qui conturbat
maris, & resonant fluctus ejus.
Qui facit ventis pondus, & a- *Iob.*
rui appendit in mensura, Qui *28.*
dedit pluviis legem, & viam
ocellis sonantibus. Hæc autem
nostri usum verbosius à me
enarrata, quo hujusmodi
amitates fixius menti inhæ-
reant,

66 *De præfixo cuique*

reant, illarumque memoria
bis subinde refrixetur. Itaque
nolim istiusmodi eventa, casu
fortuito facta videri, multo
tem minus necessitati alligari
quum immutari potuerint, ac
conciliato Deo tolli, aver
transferri, mitigari. Ideoque
esse iudico malis obistere, me
bisque atque omnibus calamita
tibus obniti. Quo mihi sapie
ter facere videntur nostrates, qu
bus restaurandi soli præfectu
mandata est, quod nunquam
mittant operam, nec rebus m
ximè desperatis, atque extrem
constitutis committendum d
cant, ut illis spes infringatur, a
languescat industria: sed decre
solenniter supplicationibus, a
criter se operi accingunt, atq
in erigendis, coæquandisque a
geribus viriliter se mari opp
nunt, factaque recta perficiunt

*Heim-
raide.*

Qu

quo effectum est, ut nusquam
 tantum tam industrios reperias
 in modo in refarciendis agge-
 ris, sed etiam ex imo mari no-
 insulis extruendis, sic ut ex-
 eri quoq; in eruendis conficien-
 usque novis portubus illorum
 pera solertiaq; utantur. Quam-
 rem omnibus persuasum es-
 cupio, atque id ex Chrysosto-
 i sententia constare dubiis pa-
 m; firmis mentibus, nec fato
 bji nos, nec ad actionem ne-
 sitate aliqua homines urgeri,
 si omnia ista ad Dei volunta-
 am referas. Quandoquidem quæ
 rtuita sunt, & contingenter
 eri dicuntur, præcaveri pos-
 nt, concilioque ac sapientia
 ominum immutari. Homo si
 uidem efficere potest, ut for-
 ita quæque quam minimum in
 ebus mortalium polleant. Quod
 statur. Salustius vir non tam
 vitæ

*Hom.
 in Pau-
 lum
 1 Tim.
 1.*

63 *De praeſixo cuique*

vitæ probæ, quam laudatæ fecunditæ, qui falſo queri ait de natura ſua genus humanum, quod ætas imbecilla, atque ævis brevis, forte potius, quam virtute regatur. Nam contra reputando, neque majus aliud, neque præſtabilius invenies, magisque naturæ indiſtriā, quam vitæ aut tempus deeſſe. Siquidem dum atq; imperator vitæ mortaliū animus, ubi ad gloriā virtutis via graſſatur, abunde pollens, potensque, & clarus eſt, neque fortuna eget, quippe quæ probitatem, indiſtriā, cæteraſq; belluſque artes neque dare, neque eripere cuiquam poteſt. Quod ſi homines rebus ſuis bene conſulerent, atq; iis rationem, ingeniū, curam, indiſtriā adhiberent, non magis (ut ille ait) regerentur caſibus, quam regerent caſus, eoque res illorum procederent, ut

cui

in consilio ac prudentia rem exitus diligenter excuterent, nam minimum juri casus, fortuna, temeritas obtinerent. Quod testatur celebris illa Aristotelis sententia: Vbi plurimum valet prudentia, ibi fortunam minimum valere. Sic qui iter incediuntur, & peregrinationes suscipiunt, diligenter expendunt, utrum expediat, aut consultum sit, utrum a ventis, a tempestatibus, a mensibus, cœloque aspero & inclementi navigationi committere, aut per loca immedita atque obsessa latronibus per facere. quin potius temporis commoditatem sibi expectant, ut statuunt, ne se suaque omnia in discrimen adducant, ut ex naucleris plerique temeritate quoniam faciunt, qui non deterrentur hyemis rigore, & sævitia tenere maria,

Nec

70 *De præfixo cuique*

*Horat.
lib.*

Car.

min.

Ode 3.

Nec pertimescunt præcipitem Africæ

Decertantem Aquilonibus ,

Nec tristes Hyadas , nec rabiem Notæ

Quod si vis hominis consultant

eligendique quæ sunt optima, i

efficax sit atque invalida, quæq

animo conceperit, exactè per

cere nequeat : saltem Deo om

nia esse facilia , plana, possibili

aptaq; ad perficiendum agnosc

confidatque: qui non modò co

siliis nostrisque actionibus adj

vandis, exequendis, immuta

disque vim obrinet , sed etia

quæ aliunde homini impender

quæque illi ad actionem sunt in

citamento , ad usum salutare

transfert. Est enim D. us unive

salis & primaria causa: secund

ria autem & particularis fatum

natura rerum, astra, quorum or

nium ordinem , cursum , effe

ctum sistere potest, invertere, mu

Psal.

77.

tare , mitigare. Sic aufert Aqu

le

em, & inducit in virtute sua
 icum. Sic increpat mare, & *Luc. 8*
 iervescunt, subsidantque flu-
 s ejus. Sic Solem fixum esse
 uit pugnante Iosue, ne pro- *Cap.*
 di, volvique in occasum pos- *10.*
 , nisi adepta victoria, atque
 tibus ad unum cæsis. Sic Eze-
 a Rege convalescente Sol
 substitit modo, sed retror-
 actus, emensa paulo ante
 li spatia relegit, ac decem gra-
 prius confectos denuo repe-
 . Quo miraculo nobis testa-
 reliquit Esaias, fiducia in-
 um effusisque ardentibus pre-
 us multa impetrare nos, mul-
 ue à cervicibus nostris depel-
 e, quæ ex naturæ decursu, ac
 naturalium causarum progressu,
 denique ob scelerum vindi-
 nos essent invasura. Quod
 um in Mose perspicui potest,
 i clades & calamitates jamjam
 op-

72 *De praeſixo cuique*

Exod.

32.

Num.

20.

oppreſſuras Iſraëlitæ avertit,
eo ut Deo tantum non vim
tulerit, illiusque manum co-
buerit, ac ſit remoratus, ut
potuerit quidem in illos crudeliter deſervire. Tantam habent
orationes piorum fervidæ. Per
res huic noſtro argumento il-
ſtrando rationes adferri poſſe
ac ſcripturæ teſtimonia, niſi quibusdam videretur in aliena ver-
harena, atque alieno choro, jux-
ta proverbium, inferre pedes.
Itaque hæc illis aut gravare
do, qui foeliciter atque ex profe-
iſta tractare poſſunt, nempe con-
ſummatiffimis Theologis, in
quos mihi ſemper habitus
præcipuus D. Petrus Curtius,
cræ Theologiæ Doctör, & magiſter
eximius, qui mihi aliquando
do Lovaniæ autor & inſtigat
exiit, ut poſt politioris litera-
turæ nonnullam cognitionem

M

medicinæ (ad quam, ut artem
maxime plausibilem, me vide-
re natura propensio-rem) sacra-
m literarum studium adjunge-
m. Cujus cōsilio eo magis sum
sequeutus, quod duæ istæ ar-
te seu disciplinæ inter se affi-
s & cognatæ mihi viderentur.
Cum enim homo ex corpore
anima constet, & conflatus
partibus inter se diversis qui-
m, sed ita consensu & com-
mune naturæ connexis, ut
era alterius (modo commode
munia, ac functiones obitura
adminiculo indigeat: non vi-
sum ex tanti viri hortatu præ-
rationem agere, si utranque
hi familiarem facerem, quo
alteram corpori sanitas, per
eram menti cultus ac pietas pa-
i, conservarique posset. Qua
re nobis alias habebitur ser-
o. Nunc vero hoc tantum ago,
D in

74 *De praeſixo cuique*

in eoque noſtra conſumitur di-
putatio, ut arti medicæ, qua
hil homini ſecundum Theolo-
giam magis neceſſarium, ſuus co-
ſtet honos, ſua aſſignetur lau-
ſa conſervetur autoritas: atque
iis obturetur os, qui quum om-
nia mera neceſſitate, atque in-
vitabili fato agi ſtatuant, tam ſ-
lutaria Medicorum auxilia
ſpernentur, fruſtraque ulla amo-
liendis morbis adhiberi reme-
dia contendant. Quum ego om-
nia potius tentanda cenſeam, qu-
bus propulſari morbi, vitæque
incommoda declinari poſſint
quam tam Barbaricam opini-
nem tamq; pernicioſum dogma
in mentem admittendam. Itaque
induſtrios naucleros nos imita-
par eſt, qui ubi ſe periclitari vi-
dent, ac tempeſtatum vi exte-
cuſum rapi, conſeſtim mente
ſuſum erigunt, totique ab

vita Termino. 75

ependent, penes quem maris
nperium esse credunt, erectaq;
ite omnia mente in Deum, o-
ilisque in versoriam continen- *Com-*
r defixis, anchoras expediunt *par*
cius, sentinam exhauriunt, la- *vulgo.*
ant foros, vela ventis modo ex-
andunt, modo contrahunt, cla-
um nunc huc, nunc illuc detor-
nent, proram fluctibus obver-
nt, demissa hinc inde bolide
aris altitudinem explorant, alia-
ne evitando effugiendoque pe-
culo, ac servandis tum se, tum
ercibus, haud segniter exequun-
r. Quod ipsum in Pauli nau- *27.*
gio perspicui potest, quo im-
nente, quum nautæ schapha
pedita sibi essent prospecturi,
ulus illos retineri curavit, quo
orum opera ac ministerio tu-
s in littus navem impingerent,
unusq; damni acciperent. Non
simili studio atq; industria nos

D 2

uti

76 *De præfixo cuique*

uri decet morbis oppressos, ne
despicere tam obvia, tamque
exprompta Medicorum solatia
tam præsentanea antidota, tanta
que verborum lenocinia ac blan-
dimenta, quibus ægrotos ful-
ciunt, atque in spem optimam
erigunt. Quemadmodum autem
sanus quisque ex Dei munificen-
tia corpus cibis fovet ac tuetur
ita decet ægrotos qui sapidissimis
quæque fastidiunt, nulla non ex-
pugnandis morbis admittere au-
xilia. nec tantum in morbis quæ
tenaciter & fixius nobis inha-
rent, spe fovendus est animus: se-
ne in cujusunque quidem gene-
ris periculis despondendus. Ve-
rum semper mens erigenda spem
aliqua, & fiducia depulsandi ma-
li; confugiendumque post Deum
ad illos, qui solatio esse possunt
& periculis nos eximere, atque
saltem ea leviora efficere. A
qua

que nobis exemplo sunt sacri va-
ses, simul & magnanimi heroës,
Abrahamus, Moses, Davidus,
Izechias, Iobus, Helias, postre-
mo indefessus Christianæ fidei ac
religionis assertor Paulus, qui ad-
versus morbos & quævis peri-
cula infractum, invictumque ani-
mi robur præstiterunt, concepta
certissima emergendi spe, omni-
ne rejecta malorum diffiden-
tia, ac desperatione. Eodem quo-
que ductore, sed illis incognito,
sunt Ethnicorum plerique,
varique propemodum virtute ad-
versus pericula mentes habebant
confirmatas. Quod inter alios me-
morabili sententia Poëta indicat,
qui Turnum inducit increpantem
ignaviam & socordiam,
qui desperabant ullum fortunæ
melioris regressum. Sic enim
verbis castigatos solatur, & fir-
mat ut subsistant:

D. 3.

Multa.

78 *De vite Termino.*

En.
110

*Multa dies, variusque labor muta-
bilis ævi*

*Retulit in melius: multos altern-
revivens*

*Lusit, & in solido rursus fortunæ
locavit.*

Sap.
10.

*Quamobrem stabiliter & incon-
cusse erudit homines Sapiens, N-
in die malorum sint bonorum
immemores, nec in die bonorum
immemores sint malorum. Quo-
quenque condocet, ut rebus
securis ac lætis semper metuat
ne derepente atque inopinato si-
nistri aliquid alicunde ingruat
& contra, ne rebus afflictis atque
extrema minantibus spem peni-
tus abjiciat, animoque dejicia-
tur. Siquidem ex agricolarum
nautarumque præcepto,*

*Et post naufragia tentanda maria:
Et post malam segetem serendum.*

L E.

LEVINI LEMNII

Medici Ztirizai libellus

DE

HONESTO

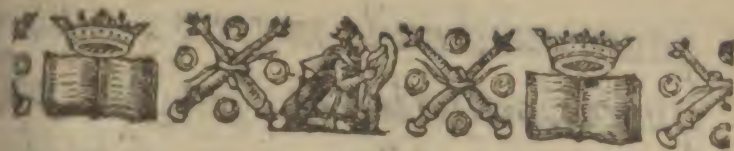
ANIMI ET CORPO-

RIS OBLECTAMENTO,

& quæ exercitatio homini li-
bero potissimum conveniat.

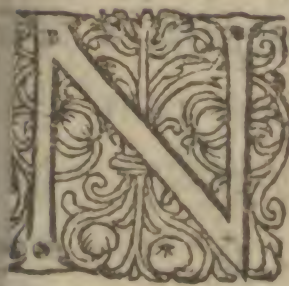
OBITER

De frugalitate, & victus tem-
perantia, ac rerum Rusti-
carum amœnitate.



GUILIELMO
LEMNIO JUNIORI.

S. P.



ULLVM PATRI-
monium, aut hæ-
reditas relinque
potest filius major,
aut præstantior
oria virtutis. Hanc alii aliis
bus metiuntur. Ego vero stu-
o & cognitione Sapientia, quæ
vinarum humanarumque re-
m est scientia, constare illam &
mparari assero. Opes enim, &
acunque illas comitari solent,
desit Sapientia, oneri potius
nt, quam usui. At illa præter-

D 5 quam

quam quod nullo negotio, nullo
que vite discrimine opes sibi pa-
rat, si non adsint: tum, si prae-
sint, tueri, atque utilitati servir-
docet. Quum itaque Paranesi t-
instruxerim in ipso tirocinio, at-
que aetatis lubrico, ipsaque prae-
pta Sapientia opibus potiora per-
suaserim: nunc quum eam aet-
atem, hoc iter sis ingressus, in qua
quamlibet graves, & constant-
animi viros, vel aestus rerum hu-
manarum, vel malorum convul-
sus & contubernium aliquana-
transversos agit: commonstran-
dum duxi, quibus modis vita cui-
sum faeliciter instituas, illumque
virtute duce inoffense perficias.
Quum enim sint varia juvenum
studia, concitati animorum mo-
tus, atque ad res adamatas im-
petu

EPISTOLA. 33

tu vehementes; ubi liberius est
 vivendi potestas, sit, ut alii aliis
 illo bonorum malorumque ha-
 bito delectu involvantur errori-
 bus. Siquidem, ut ait Persius,
 Hic sator irriguo mavult tur- *84 5.*
 gescere somno,
 Hic campo indulget, hunc alea
 decoquit, ille
 In Venerem putris. Sed quum
 lapidosa chiragra
 Fregerit articulos veteris rama-
 ha fagi,
 Tum crassos transisse dies, lu-
 cemque palustrem,
 Et sibi jam feri vitam ingemue-
 re relictam.

nos equidem eo gravius cul-
 andos censeo, quod neglectis, con-
 nptisque optimis vite praeceptis,
 i, suoque officio desint, atque
 decore à virtute desciscant,
 odque propositis tot virtutis ho-
 stique praemissis, non desinant

D 6 tamen

tamen vivere laxius, vagari
centius, tantisque morum co
ruptelis sese dedere. Hos ut eff
gias, ac Sapientia duce in re ser
atque honesta conquiescas, his
oblectabis avocamentis, quæ
hoc commentariolo tibi ponunt
ob oculos. quibus consequeris ea
mentis stabilitatem, & constan
tiam, ut nunquam ab honesto co
moveri, nunquam à sanis consil
in devios cursus atque inextric
biles errores te abducti contingat.
Vale. Calendis Septembris, Zin
zee, M. D. LII.

LEVINI LEMNII

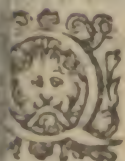
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D. E

I O N E S T O

ANIMI ET CORPO-

RIS OBLECTAMENTO,

& quæ exercitatio homini li-
bero potissimum conveniat.*hiter de frugalitate, & victus tempe-
rantia, ac rerum Rusticarum
amœnitate.*

Vum in suo quæque or-
dine, vitæque instituto
decorum servare, atque
eo quam minimum deflecti-
ceat: quis non miretur, viros
aves, qui corrigendis homi-
um moribus vel divinitus vel
publico orbis consensu sunt de-
gnati, ea committere, quæ in
iis culpæ soleant, & censura
digna.

86 De honesto animi

digna ducere? Vetus est & pe-
vulgata sententia: Quod quisque
in alio castigare soleat, hoc ipse
ne fecerit. Et, quod in familiari-
bus, aut filiis puniendum ducet
ne unquam tale quiddam in se ad-
miserit. Verum hanc sententiam
quam omnes verbis astruunt, ne-
mo vita ac moribus exprimen-
laborat, --Censor tantum, casti-
gatorque minorum. Sic omne
ad virtutis, ac probitatis studium
adhortamur, quum nemo nostrum
ad illa aspirare, atque eniti stu-
deat. Siquis filium nactus sit his
elogijs decoratum, vel, ut verius
dicam, illis notis tanquam stig-
mate deformatum potius, Scor-
rator improbus, Potor invictus,
Decoctor perditus, Aleator stre-
nuus: immane quantum ab ijs
vocibus abhorreat, quum tamen
nostrum plerique aut paribus,
aut maioribus vitijs madeant.

Horat.
in art.
poet.

Quo

& corporis oblectam. 87

totus enim quisque invenitur,
quod & suo sæculo questus est *Tus.*
cero, qui sit ita moratus, ita
mo & vita constitutus, ut ratio
tulat, qui disciplinam suam
ostentationem scientiæ, sed
nem vitæ putet, quique obtem-
ret ipse sibi, ut decretis suis pa-
t? Videre licet alios tanta le-
ate & jactatione, ijs ut fuerit
cuiusque melius: alios pecuniæ
avidos, gloriæ nonnullos, mul-
libidinum servos, ut cum eo-
m vita mirabiliter pugnet ora-
Quo efficiunt, ut ætas tenera
rum monitis nihilo facta ca-
gator, incipiat tandem maje-
m antoritatem despiciere, neg-
ere imperium, nullisque illo-
m quamlibet sanis consilijs ac-
iescere. Hinc Terentianus *Heaut.*
olefcens minus obsecundat pa- *Scena*
minusque objurgari sustinet, *1.*
quod illum similia patrafse vel vi-
derit,

88 *De honesto animi*

derit, vel audierit. Sic enim
cite responsat, obloquiturque
parenti:

*Quam iniqui sunt patres in omni
adolescentes iudices!*

*Qui equum esse censent, jam nos
pueris ilico nasci senes,*

*Neque illarum affines esse rerum
quas fert adolescentia.*

*Ex sua libidine moderantur, quod
nunc est, non quæ olim fuit.*

*Is mihi, ubi adbibit plus paulo,
suaque narrat facinora,*

*Nunc, ait, periculum ex alijs fac-
to, tibi quod ex usu fiet.*

*Astutus, næ ille haud scit quàm mi-
nunc surdo narret fabulam.*

*Magis nunc me amicæ dicta stimu-
lant.*

Ex quibus verbis facilè qui
perspexerit, quam nihil habeat
ponderis, quam nullius sit mo-
menti majorum objurgatio, si
quando iisdem vitiis illos obno-
xios esse contingat. Scio equi-
dem, maximum esse humanitati
argu

& corporis oblectam. 89

umentum, in eoque syncerum
lectum, quem *στυλὸν* Paulus *Roma.*
cat, erga chara tua pignora
rimi, quod vulgo dicitur
um ab ijs, quorum vita posset
inculpator: Neminem tam
obis esse moribus, tam per-
nequitiae, & deploratae im-
bitatis, quin quos genuit, op-
os, & quam maxime frugi esse
iat. ad quod ipsum sic apud
cam allusit Servator: Vos *Luc.*
m estis mali, nostis bona face- *11.*
beneque precari filijs vestris.
frustra hæc verbis decanta-
s; quum vitam nostram ita
taminatam perspiciant, ut
ueant, etiam si enitantur, vir-
animum adijcere; nimirum
gistrum nacti improbum, qui
le ægrotum ac nutantem ani-
m in deteriolem partem ap-
eat. Quamobrem sedulo cui-
elaborandum est, ut ita vitam
in-

90 *De honesto animi*

instituat, ita suos mores infor-
met, ne illis, quos charos habet,
tuerique debet, minimam an-
det malitiæ, neve ullam ad
quitiam & dedecora fenestram
aperiat. Multa passim toleramus,
quæ inter indifferentia
Græcis ἀδιάφορα dicta, re-
runtur, ceu computationes
symposia, multaque ludendi
lectamenta. Sed quia inter haec
irreperit nonnunquam quorundam
malorum occasio, quæ tene-
mentibus aliquam labem inferre
posset, nemo in filio libenter
tolerat, quem honestissima quæ
que sectari cupit, atque in omni
vitæ actione quamminime
claudicare. quod si hæc in illo
gravate sis admissurus, adeo,
si fefellerit, in illum sis asperior
acerbiorque futurus, atque
candescas atrocius: quantò ma-
gis vitandum, ne talis nota tibi in-
possit

& corporis oblectam. 91

fit? Cicero in ea actione,
in contra Verrem instituit,
per alia maxime illi probro
accusat, quod filium suum ita edu-
cavit, ut nullum unquam sobrium
et pudicum convivium viderit,
inter epulas triennium, inter
imperantes viros, & impudi-
cas mulieres sit versatus, ut si
maxime voluisset, non potuisset
prudentior evadere, vel me-

Quibus rebus non solum
tu, inquit, sed Reip. fecisti
injuriam. Susceperas enim libe-
re non solum tibi, sed etiam pa-
tri. Eos instituere atque erudire
majorum instituta, & civitatis
disciplinam, non ad tuas turpitu-
des debuisses. haberet Resp.
aliquid abs te. Quam-
vis scite, appositeque mihi
repperisse videtur Iuvenalis,
scænum dictu, visuque hæc limina Sat. 14
tangat,

Intra

Intra quæ puer est. procul hinc, pro
inde puellæ

Lenonum, & cantus pernoctantis
rafiti.

Maxima debetur puero reverentia
quid

Turpe paras, ne tu pueri contemp
annos.

Observavit hoc tam rigide C
Censorius, ut quendam è fami
ribus domo exegerit, nec amp
in conspectum, colloquium
admisit, quod illi præsentia
liberis obscœna quædam, paru
que verecunda incautius ex

Matt.
38.

Matt.

9.

dissent. Sic Christus dira his co
minatur, pœnasque atroces in
pendere prædicat, qui ætati
nocenti ac teneræ sint offendic
lo, aut ullam mali occasionem

Eccle.

7.

præbeant. Sapiens quoque H
bræus graviter & severe desc
bit, quo vultu, qua oris modest
quo sermone parentes erga
niores uti deceat: adeoque ill

& corporis oblectam. 93

facta, dictaque omnia ad de-
i conservationem, ad honesti,
ique amissim exigit, ut illis
admittat quidem coram pue-
xhilarescere effusius, aut nu-
liberius, licentiusque. Cum
n ad exempla atque instituta
orum sese componant ado-
entes, illorumque fere imi-
tur vel virtutes, vel vitia, quo-
consuetudine & familiari-
utuntur, plerunque evenit, ut
eteriorem partem sint magis
ni.

-- Nam citius illos

corrumpunt vitiorum exempla do- Inve-
mestica, magnis nal.
cum subeunt animos autoribus. Sas.
c plures fugienda patrum vestigia 14.
ducunt,

t monstrata diu veteris trahit orbi-
ta culpæ.

damnosa senem juvat alea, ludit
& læres

ullatus, parvoque eadem movet ar-
ma fritillo:

Nec

Nec de se melius cuiquam sperare

pinquo

Concedet juvenis.

Quamobrem studiose nobis
tendum, ne filij, ne domesti
ne cives nostri aliquid in no
vel conspiciant, vel audiant, qu
illorum moribus, vitæque
tegritati sit offecturum. Siq
laxamenti post res serias tibi i
perare statuas, si avocamenti
reficere, honesta quærito, c
postridie etiam jucunda sint,
vitam ægritudine aliqua con
minent. Neque enim ita gene
ti à natura sumus, ut ad ludum
jocum facti esse videamur, sed
severitatem potius, ad occupat
nes, & studia quædam gravio
Ludo vero & joco illis quide
uti licere ait Cicero, sed ut for
no, & quietibus cæteris, qu
gravibus, serijsque rebus sum
defuncti. Et ut ipsum genus j

*L. 1.
Offic.*

can

& corporis oblectam. 95

di non profusum, non immo-
num, sed ingenuum & facetum
debet: ita ipsa ludendi licen-
tia non debet ab honestatis actio-
nis esse aliena. Cum igitur re-
re animos, & dare nos jo-
ditati volumus, cavendum
quod dedecus incurramus, aut
ludendi genus declinemus,
sed cum probro & infamia vel
mixtum, vel illis affine sit.
Sed is autem vir bonus, atque ali-
us apud suos existimationis
nominis, aleatoris nomen-
tura compellari sustineat? qui
tanto in arte melior, tanto ne-
tor. Aut quis in illorum seriem
pari velit,

*quos damnoſa Venus, quos præceps
alea nudat.*

Horat.
lib. 1.
Epiſt.
5.

ari autem ut incertus est even-
ta instabilis & infida, mini-
que diuturna possessio. Nam
pro momento minimoque
tem-

temporis intervallo cum foen-
 refundunt : nec usquam ma-
 quadrat illud Plauti , Male p-
 rum male dilabitur. Hinc nos-
 tes Belgæ aleatoris fortun-
 maris ætui comparant ultro
 troque irrequieto motu recip-
 canii. Nec enim cessant collu-
 res, quin primo quoque tempo-
 inter se committantur , illat-
 acceptamque jacturam milita-
 ter farturi : Quo fit , ut null-
 unquam ad opes emeruisse
 deas, nec quenquam, quamli-
 multa prius corraserit, fœlicie
 successu usus fuerit, vel pilo op-
 bus auctiorem, quum innume-
 ad extremam inopiam redacto
 demersosque quotidiana exem-
 testentur. Nam magnam lu-
 partem in spectatores & caup-
 nes profundunt , illisque ha-
 gravate sua salaria decernunt,
 irritatos cohibent , qui lites di-

*Dobbe
 lars
 goede,
 ebbe
 ende
 vloede.*

mu

unt, quique tumultus, atque
conditos clamores consopiant.
sic enim non esse profusum mi-
is generosum censent. Vide-
us autem sordidos quosque,
jectæque sortis homines illa
dendi insania delectari, ipso
ne ganeones ac lenones hujusce
i choragos esse & agonothe-
s. Quæ vitia si in illis detestan-
judicamus, quanto magis in
olescente ingenuo, in optimæ
ei ac generosæ indolis juvene,
viro cordato & reverendi
ud suos nominis detestari con-
niet? Siquidem, ut graviter
venalis,

*Omne animi vitium, tanto conspec. S. 8.
tius in se*

*Crimen habet, quanto major, qui
peccat, habetur.*

in magnis rebus destinatus ado-
scens, sic sacrificus rebus divi-
addictus, sic medicus salutis

E

ac

ac sanitati hominum intentus
sic vir politicus, aliquanto gra-
vius culpandus, quam exple-
quivis, qui nullam existimationem
suae jacturam facere metuit. Na-
quo quisque magis quod se in-
dignum est, committit: eo magis
neglecti, desertique officij cu-
pandus est. Omnino fortis an-
mus, inquit Cicero, cernitur

Offic. 1 rerum infimarum despicientia
quum persuasum sit, nihil homi-
nem nisi quod honestum deco-
rumque sit, aut admirari, aut o-
tare, aut etiam expetere oportere.
Omittenda igitur inertissimis
rum hominum exercitamenta
qui quum non habeant honesti-
ex doctrina oblectationes, circ-
los & semicirculos sectari sole-

*De fi-
nibus* ait Cicero, hoc est, ea convent-
cula venari, quibus vel ridicul-
fabulis, vel inhonestis lusibus
tempus transigunt. Tamen si at-

& corporis oblectam. 99

in tolerandi videntur nonnulli
di legibus non prohibiti: con-
etudo tamen adeo mala est, ut
si assueverit, haud temere se
stricare possit. Sic Plato, quum
iendam alea ludentem incre-
asset, atque is indignaretur ob
tam tantillam se reprehendi:
tqui, inquit ille, non exigua res
consuetudo. Habent enim
hoc peculiare ipsa vitia, præser-
n luxus, & avaritia, illaque lu-
ndi prurigo, ne dicam, rabies,
ægre excuti possint, nisi toto
tore fueris obluetatus, nisi
tus & integer illinc exieris, ac
orro te subduxeris. Nam si
imperendinare cœperis, arctius
lastringi contingeret,

Nec tu quum obstiteris semel, instan- *Perf.*
tique negaris *Sat. 5*

Parere imperio: Rupi jam vincula:
dicas.

Nam luclata canis nodum arripit, &
tamen illi,

E 2

Quum

100 *De honesto animi*

*Quum fugit, à collo trahitur pa
longa catenæ.*

-- *Sic ad mōres natura recurrit*

*Juve-
nal.*

Damnatos, fixa ac mutari nescia.

Sat.

14.

Ita nisi concepto talium reru
pertinaci odio reditum tibi pra
cluferis, nisi obfirmato anim
illis vitijs antequam inolefcent
bellum indixeris, ac reconcilia
abnueris, hujusmodi malis no
immoraberis modo, sed imme
rieris. Quum enim procrastina
re cœperis, ac prorogando rect
vivendi horam, diem de die du
cere, nunquam destinatum finem
consequeris, nunquam emenda
tioris vitæ propositum perficies

Terf.

Sat. 5.

-- *Nam quum lux altera venit,*

*Iam cras hesternum consumpsisti
ecce aliud cras,*

*Egerit hos annos, & semper paulu
erit ultra.*

*Nam quamvis prope te, quamvis te
mone sub uno,*

*Vertentem sese frustra sectabere can
ebum:*

Quum

& corporis oblectam. 101

*Quum rota posterior curras, & in
axe secundo.*

c fenes capulares ex diutina
insuetudine, & quod ijs à puero
sueverint, juvenantur & lasci-
unt. Sic filicernia cæcutienti-
is ac lippis oculis luscitant ad-
otis specillis ocularijs, non-
umquam à circumstantibus se-
billitis.

Sic nonnulli, quum iusta chiragra *Horat.*
Contudit articulos, qui pro se tolle- *lib.*
ret, atque *Serm.*

Mitteret in pyrgum talos, mercede *2.*
diurna *Sat. 7.*

Conductum pascunt.

uanquam tamen hic nonnullis
agis, quam in re seria sensus
geant. Sciscitati enim sunt à me
crificuli quidam, qui fieret, ut
liente alea admodum oculati
ent, nec opus haberent conspi-
alis vitreis, quum in absolven-
penso diurno, aut sacris statif-

E 3

que

que precibus demurmurandis i
 ijs caligarent oculi, ut vix liti
 ras unciales legerent: quibus he
 evenire respondi, quod ment
 admodum intenta, nec aliu
 agente, nec alio averfis spiritibu
 actiones illas obirent, adeo
 omnes animales facultates e
 essent defixæ. Quo fit, ut lucrio
 nes mire gestiant, ac lætitia effu
 fiore, quam *περιχαρῖαν* Græc
 vocant, toti subsiliant: ediver
 ut hos qui pecuniæ jacturam fa
 ciunt, aut quos damnosa canicu
 la raserit, perturbent furiales so
 mni, & inquietas nocturna, insom
 niæque tumultuosa ac turbulent
 exagitent, ob humorum ac spiri
 tuum intimam agitationem, qui
 cerebrum, mentis sedes & domi
 cilium, concutitur. Quamobrem
 inculcanda isthæc lubinde ju
 venibus:

*Den
 rom-
 mel-
 sleep.*

Etenim

Etenim nosse omnia hæc. salus est ado- Te-
lescentulis : rent.

Quo lusorum ingenia & mores pos- En-
sint cognoscere nuch.

Mature, ut quum cognorint, perpetuo
oderint.

Hæc enim vitia, nisi primis annis
amantur, ita iis occallescit ani-
mus, ut non facile meliori spei
ut emendationi sit locus. Sed
etiam, nullane sim admissurus lu-
endi oblectamenta, nullas à re-
is feriis vacationes, forsitan re-
quiras. Ego vero non sum rerum
humanarum tam insolens aut im-
peritus, ut nesciam, corpus men-
tisq; hominis continuo labore
fatigari, atque ægre subsistere, nisi
inde respiret, ac refocilletur.
Et enim oculi obtutu continuo
fatigantur, præsertim ubi fixe &
conniventer aliquid inspiciunt:
et mens hominis elanguescit,
et usque vigor flaccescit & hebe-
tatur,

tatur, nisi aliqua vicissitudine
rerum varietate fulciatur. Si
quando igitur muniis publicis
rebusque seriis defungi te con-
tigerit, aut negotiorum studio
rumque stationem ad tempus de-
serere: exercitationes excogitan-
dæ sunt, quæ corpori veterum
animo languorem excutiant.

AGRI-
CUL-
TURÆ.

Cum autem multa sint quæ hæc
præstare possunt, tum nihil cu-
mulatius & uberius, quam agri-
culturæ vel studium, vel occupa-
tio, quæ tanta oblectamenta, tam
varias voluptates suppeditat, ut
nunquam tibi oboriri tædium,
nulla te capere satietas possit.

Horat.
lib.
Epid.
Ode. 2.

*Nanque aut adulta vitium propagine
Altas maritas populos,
Aut in reducta valle mugientium
Prospectas errantes greges,
Inutilesque falce ramos amputans,
Fœliciores inseris,
Aut pressa puris mella condis amphoræ,
Aut tondes infirmas oves.*

Vel

quum decorum mitibus pomis caput
Autumnus arvis extulit,
gaudes insitira decerpens pira,
Certantem & uvam purpuræ?
bet jacere modo sub antiqua ilice,
Modo in tenaci gramine,
buntur altis interim ripis aquæ,
Queruntur in sylvis aves,
tesq; lymphis obstreperunt manantibus,
Somnos quod invitet leves.
u quum tonantis annus hybernus Iovis
Imbres nivesque comparat,
it trudis acres hinc & hinc multa
cane

Apros in obstantes plagas,
ut amite levi rara tendis retia
Turdæ edacibus dolos,
vidque leporem, atque advenam la-
queo gruem
Iucunda captas præmia.

adi quæso ad quod otium à lu-
brandi molestia Divus Hiero-
mus te invitet: Aut fiscellam,
quit, texe junco, aut calathum
tis plecte viminibus, inverten-
, serendaque humus, areolæ

E s æquo

æquo limite dividendæ, ut quum
 olerum sparsa fuerint semina, at
 plantæ in ordinem disposita
 clepsydri, siphunculis, vel episto
 miis aquæ ducantur irriguæ, qu
 pulcherrimorum versuum spec
 tator assistas

*Vir. I.
 Georg.*

Et quum exustus ager morientib

æstuat herbis,

Ecce supereilio clivosi tramitis unda:

Elicit: illa cadens raucum per levi

murmur

Saxa ciet, scatebrisque arentia tem

perat arva.

Sicubi igitur nactus sis prædium
 suburbanum, aut fundum no
 procul ab urbis pomeriis, ibi ter
 ram subigito, agrum rehastinato
 arbores ablaqueato, stolones am
 putato, glebas effringito, demum
 aliquam operam in his exercen
 dis, instigandisque impendito
 quibus ea operis pars mandat
 est. Quod si horum cultus
 magis afficit, primum terram
 subac

& corporis oblectam. 107

ibactam, areis quaquaversum
istinguito, quo prominentibus
relupinis pulvinorum toris,
mni ex parte ambiri possit, &
erbæ noxiæ minori negotio ex-
pari: sic enim cultori commo-
or undique datur accessus, &
quis per declive labentibus faci-
or decursus. Porro si laborem
unc rusticandi ut permolestum
abire recuses, quod incurvo
orso, pronoque capite, & diva-
catis cruribus peragatur, saltem
quo nihil excogitavit agricultu-
(solertius) inoculare ne pigeat,
ellatim decussare ordines,

*Inserere. & plantas scrobibus man-
dare subactis:*

oc est, ut Marc præcipit,

-- Aliena ex arbore germen

*Includas; udoque docens inolescere
libro,*

*Sic sæpe alterius ramos impune vi-
debu*

E 6

Verte-

Vertere in alterius, mutatamque in
sita mala

Ferre pirum, & prunis lapidosa ru-
bescere corna.

Nonnunquam in ordinem certa-
que intervalla rediges arbore
fructiferas. Quid enim illo quin-
cunce speciosius? qui, in quam-
cunque partem spectes, rectus
est, ac protenus in id quoque pro-
dest, teste Fabio, ut terræ succum
æqualiter trahat. Quod ipsum
lepidissimis hisce versibus præ-
cipit Virgilius:

2. Ge-
98. Omnia sint paribus numeris dimensa
viarum
Arboribus positis, secto ut via limiti
quadret,
Non animum modo uti pascat pro-
spectus inanem,
Sed quia non aliter vires dabit om-
nibus æquas
Terra, nec in vacuum poterunt se ex-
tendere rami.

Iam vero ipsa vite quid potest
esse

& corporis oblectam. 109

se tum fructu lætius, tum aspec-
pulchrius? cuius quidem non
lum utilitas, sed etiam cultura
electat. Malleoli, plantæ, sar-
enta, propagatio, jugatio, ca-
colorum amplexus nonne effi-
unt, inquit Cicero, ut quemvis
miratione afficiant. hæc autem *De Sen-
nell.*
ioniam natura caduca est, &
si fulta in terram procumbat,
non minimam cultoris possit in-
ustriam. itaq; ineunte vere pu-
nda, ac cœrcenda ferro, ne plus
osto sylvescat, & in omnem par-
m nimia fundatur. deinde ful-
enda pedamentis ac scandulis
cancellatim intercurrentibus: vi-
culis vincienda, quo melius cla-
culis se erigat, quibus obvia
æque tanquam manibus com-
ectitur. Ex hujus etiam pro-
gine licebit topiaria, scenasq;
mbrosas erigere, sub quibus
ptare opacum frigus, & pro-
pulsare

110 *De honesto animi*

pulsare æstum percommode poteris. Sub hac quoque fornice viridi, ac pampinis concameratæ testudine, in longum porrigendæ area, vel in sphæristerii, vel deambulandi usum: deinde ex vivo cespitate utrinque conficienda sedilia, quo in herbido ac viridantoro respirare liceat, ac lassitudinem discutere. Interim obambulandi hortorum labyrinthi, spectanda legendaque oculis innumera stirpium ac plantarum genera suis quæque dimenta locis, suis descripta ordinibus:

Hic olus, hic late fundentes brachibetæ,

Fœcundusque rumex, malvæ, violæque virentes: (porra,

Hic cicer, & capiti nomen debentia

Hic etiam nocuum cerebro, gelidumque papaver,

Grataque nobilium requies læluæ virorum,

Et gravis in latum dimissa cucurbita ventrem.

Qui

& corporis oblectam. III

quibus accedunt infinitæ herba-
rum species & differentia, quæ
non tantum colorum varietate,
odorumque suavitate & fragran-
tia, sed etiam salubri alimento-
rum & medicinæ usu nos refi-
ciunt. Nec profecto fuit aliud
immorum regum studium at-
que exercitatio (in qua Solomon ^{3. Reg.}
etiam excultus, exacteque ver- ^{4.}
itatus legitur) quam perreptare ^{Sap. 7.}
valles & nemora, atque indefesso
labore herbas sectari, adeo ut
magnificentius, magisque regium
ducerent, Scire potestates herba- ^{Virgil.}
rum, usumque medendi, quam ^{11.}
vel opibus augere potentiam, vel
armis propagare imperium, vel
lalis aut latrunculo tempus falle-
re. Atqui hæc aere tranquillo ac
placido agere licet, dum vernis,
festivisque mensibus omnia nite-
sunt, quorum omnium volup-
tates autumnus ipse perficit, qui
non

¶ 12 *De honesto animi*

non fugaces, & mox peritura
cum coloribus herbas, non eva-
nida flosculorum blandimenta
sed graves fructu vites, & turgi-
da stirpium semina, foetusque ar-
borum prægnantes, atque in ven-
turam hyemem alimenta suppe-
ditat. Cælo vero inclementi at-
que aspero, tempestivum erit
cum lepido congerrone & stu-
diorum sodale, vel lectionis va-
rietate quæ nunquam patitur
oboriri tædium, vel festivis fa-
bulis hyernos menses & bru-
male solstitium transigere, non
nunquam spectare tabulas Geo-
graphicas, atque intra Musæi li-
mites ac domus latebras, emetiri
longa terrarum spatia, nulloque
vitæ discrimine, aut facultatum
jactura incurva littora, tractus-
que Oceani immensos peragra-
re. In hac autem anni parte nulla
exercitatio studiosis, virisque po-
litici

& corporis oblectam. 113

icis aptior, quam quæ viva vo-
luntate, intentaque lectione peragi-
tur. nam illam ut corpori salu-
tem, & concoctioni accommo-
datam, summis viris placuisse vi-
detur. Sic Socratem dicere solitum
cepimus, palæstritis & pancra-
tistis spatioso campo, amplisque
tribus opus esse, ut se exerceant:
mi vero quamvis domunculam
exercendum sufficere. Quid
tem commodi hæc exercitatio
literatis præstet, quam de-
que vim & vigorem internis
corporis partibus conferat, præ-
C. Celsum & Galenum, Plu-
chus de tuenda valetudine ab-
de demonstrat. Huic si Mu-
am adjecerim, tum illam quæ
cis modulatione, tum quæ in-
umentis perficitur, nihil ab in-
tuto alienum fecero. Siqui-
m maximis ingeniis illam, &
obatam & excultam invenio.
Sic

Lib. 1.
cap. 2.
Gal.
lib.
5. de
tuend.
valetu.
MUSI-
CA.

Sic Socratem & Pythagoram
 præcipuos Philosophos summe
 pere hac fuisse delectatos, tradi-
 derunt veteres. Sic Alexander &
 Tusc. I Epaminondas Principes Græcia
 fidibus præclare cecinisse dicun-
 tur: totaque Græcia, Ciceron
 teste, summam eruditionem si-
 tam censebat in numerorum, vo-
 cumque cantibus, discebantque i-
 omnes, nec qui nesciebat, sati-
 excultus doctrina putabatur. Cu-
 jus quum imperitus esset Themi-
 stocles, & lyram in convivio re-
 cusasset, habitus est indoctior.
 Galenus autem acerbè illos inse-
 ctatur qui neglectis contemptisque
 huiusmodi oblectamentis, com-
 potationibus continenter infi-
 stunt: Cùm enim vino affatio-
 rap I. sunt impleti, non lyram, inquit
 aut citharam, aliudve instrumen-
 tum Musicum circumferri pati-
 untur: quod ut olim in eiusmodi
 con-

ingressu tetigisse honestum, ita
n contrectasse admodum erat
pe: Sed nec sermonibus utun-
t, quales in symposiis agitari
prodiderunt veteres, nec
honestum oblectamentum
viviis inferri sustinent: imo
vicem sibi propinant, & de ca-
itate poculorum certant, adeo
inter illos optimus censeatur,
qui concinniter instrumentis
lusicis, aut sermone Philo-
phico uti norit, sed qui multos
queque maximos calices exicca-
. Quod vitium ita etiam apud
is inruduit, ut non homines
ertes, aut amufos tantum oc-
parit, sed summos ætatis nostræ
lusicos totos involverit, qui co-
effationibus atque ebrietati
illum nec modum, nec mensu-
m, nec finem statuunt. Qua de
nuper mihi habitus est sermo
ud præstantissimum, eundem-
que

que generosissimum virum I
Cornelium ab Opynen: Quo
tempore illustrissimus Princeps
Maximilianus à Burgundia, Do
minus de Beveris, Zirizeæ sum
mo civiū desiderio expectaretur
Consulum nostrorum decreto,
communi Senatusconsulto offi
ciole accitus, ut cum illo tan
quam Præfecto Oceani, de appa
ratu bellico, de munienda civita
te, erigendisque propugnaculi
consultarent. Quo illustrissimu
heros caprata prima quaque oc
casionē atque opportunitate era
venturus, nisi uxor illi unice cha
ra Ludovica à Croy summæ no
bilitatis heroina, syncope atque
animi deliquio periclitata pro
fectionem impedisset. Quæ ubi
esset refocillata, ego omnia illi
salva precatus (nam eo me ante
lucano acciri contigit) cœpi ar
gumentum paulisper intermissum
ulte-

*Am-
miral-
dus,
archi-
thalas-
sus.*

& corporis oblectam. 117

merius prosequi: idque eo feci
mentius, quod charissimus ille
erga hanc artem incredibili-
esset affectus, illique im-
hse deditus. Itaque laudabam
in opere tum artem, tum viri
us erga ipsam ejusque artifi-
& studium & propensionem:
annesque ad hanc sedulo sum
mortatus, cum ob multas cau-
tum maxime quod hæc esset
medicis non modo utilis, sed
tam necessaria: ut qui nulla re
lius explorare possint respira-
nis ac pulsus differentias, nulla
lius dimetiri cordis atque
teriarum motus, quam ex ar-
Musicæ ratione. Porro hoc
um arti tam liberali indignum
hi videri sum testatus, quod
us sectatores & symmystæ
in immodeste & dissolute, tam-
e intemperanter vitam transi-
ent. Quo efficiunt, ut non sibi
tan-

tantum, sed etiam honestissim
arti sint dedecori ac dehonest
mento, multorumque animos
hac reddant averfos, atq; alieno
Cui enim placere probarique
illorum studium possit, aut
lium honesta videri occupatio
quorum vita palam conspici
improba, mores undique cont
minati, ingluvies immensa? Qu
autem absurdus, quam in cau
tu modos & numeros, vocisque
modulamina exactè observare
digitis denique auribusque con
centum atque harmoniam met
ri, ne qua dissonantia aures feri
offendatque: & in tota actione v
tæ officium negligere, nullaqu
uti rectè vivendi ratione, null
moderamine, nulla mensura
Nec vero gravate convivia
moderata symposia sum admi
surus, modo ne sint tumultuosi
aut turbulenta, atque intra me
diocri

& corporis oblectam. 119

locritatem consistant. Quum
tem multa sint ex quibus con-
vium constare soleat, tum de-
um omnibus suis numeris id
solvi ex Varronis sententia *Lib.*
fert Gellius, si lepidi & festivi ^{13.}
fabulones collecti sint, si aptus *cap. II*
cus, & tali sodalitio accom-
odus, si tempus lectum, si ap-
ratus non neglectus. Mihi verò
convivio potissimum spectan- *Fruga-*
observandaque videtur fru- *litas.*
litas, & victus temperantia,
æ quum in plerisque aliis, tum
l maxime in Belgis Aquiloni
positis desiderantur. Quibus
um ea sit ingenij dexteritas, ea
entis alacritas, agilitasque,
ad quidvis appositi esse possint,
moderato tamen cibi potus-
e usu & consuetudine effi-
unt, ut eorum plerique vel ob-
pescant, vel ex repugnan-
m facultatum alimentis crudi-
tatem

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tatem sibi accersant omnia
 Lib. morborum seminarium. Hor
 12. ca. ni autem, teste Plinio, cibus u
 53. Naur. lissimus simplex, acervatio sap
 Histo. rum pestifera, & condimen
 perniciosiora. Siquidem, ut
 Lib. apud Gellium, πέμμαςιν & πέ
 13. societas infida. Cujus extat ap
 cap. 11 Horatium salubre hoc doc
 mentum :

Lib. Accipe nunc, victus tenuis quæ quæ
 Ser. taque secum
 2 Sac. Adferat: inprimis valeas bene. n
 2. varie res
 Ut noceant homini, credas, men
 illius escae
 Quæ simplex olim tibi sederit.
 simul assis
 Miscueris elixa, simul conchy
 turdis :
 Dulcia se in bilem vertent, stomach
 que tumultum
 Lenta feret pituita. vides, ut pal
 dus omnis
 Coena desurgat dubia. Quin corp
 onustum

Exic

& corporis oblectam. 121

Externis vitijs animum quoque præ-
gravat una,

Atque affligit humo divinæ parti-
culam auræ.

Huc spectat salubris illa Sa-
pientis Hebræi admonitio: Noli *Eccle.*
avidus esse in omni epulatione, 37.
ne te effundas super omnem
terram: in multis enim condimen-
tis erit infirmitas, & aviditas ex-
citabit choleram. propter cra-
vissimam multi subito extincti sunt.
Qui autem abstemius est, profe-
rit vitam. Christus quoque op-
timus temperantiæ & consultor
& exactor: Videte, inquit, ne *Luc.*
quando graventur corda vestra 21.
supra se cibis & curis vitæ hujus, ne
scilicet corporis intemperantia
animum quoque per sympathiam
consensum afficiat. Tantum
est cibi & potus sumendum, *Cic. de*
ut corporis vires alantur, non *Sc.*
primantur. Nihil enim ad

F

tuen-

tuendam sanitatem, profligandosque morbos efficacius, quam moderate vesci, & fame sitique condire omnia. Nam juxta Co

*Li. 1.
ca. 2.*

sum sæpe fit cum inutilis nimia abstinentia, tum nunquam utilis nimia satietas. Quod aliquando

in se, suisque militibus expert

Cyrus Persarum Rex, immodicos profusosque ciborum apparatus, & fastidiosas cupedias, quæ

voluptatis fines longius profuerunt, atque utilitatem vitiant, si

*Xenoph.
in pædæ.
Cyr.*

stulisse legitur, suosque ad laborem & moderatam victus rationem assuefecisse. Ad cuius more

atque institutum utinam componerent se nostrum plerique

quos libido docuit non famem non sitim, non frigus, non lassitudinem operiri, sed ea omnia,

*Salust.
Casil.*

ait Salustius, luxu antecapere dormire priusquam somni cupidus sit, vescendi causa terra mari

& corporis oblectam. 123

ie omnia exquirere, quum ta-
men obvium, paratumque sit quo
naturæ necessitati mederi liceat.
Qua de re extant apud Euripi-
dem perquam lepidi versus, qui-
bus luxum, gulæque irritamenta *Gel.*
testatus, frugalitatem nobis *lib. 7.*
probat. *cap. 16*

Ἐπεὶ τί δὲ βροτοῖσι πλεὺς
δυσεῖν μόνον;

Δημητρὸς ἀκτῆς, πάμαλ' ὅ
δ' ὑδρηχόσ;

Ἄπνα πάρεσι, καὶ πεπυχ'
ἡμᾶς τρέφειν,

ὧν οὐκ ἀπαρκεῖ πλεονονή,
τρυφῇ δέ τοι

Ἄλλων ἐδεσῶν μηχαναῖς θη-
ρώμεθα.

Quos versus paribus Iambis
ctus quidam hunc in modum
atinos fecit.

F 2

Sed

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Sed enim quibus vita indiget mortuum,

*Si panis adsit, frigidaeque poculum
Quae suppetunt, facillimeque nutriunt.*

*Quibus saturitas cedit, & lascivius
Nam ceterorum eduliorum indagant
Non usui sed luxui subserviunt.*

Habet autem hoc tenuis parabilisque victus, quod non solum salubrior, sed maiore voluptate minorique fastidio sumatur. Documento fuit Artaxerxes, quum in fuga direpto commectatu, aridis ficis, & pane ordeace vesceretur, Dii boni, inquit, cuiusmodi voluptatis haecenus fuexpers? Declaravit id ipsum Darius, qui quum aquam turbidam ac cadveribus inquinatam bibisset, negavit unquam se bibisse jucundius. Nec unquam Ptolemaeus esuriens ederat; Cui quum peragranti Aegyptum cibarius in casa panis esset datus, nihil visum

& corporis oblectam. 125

eo pane jucundius. Alexander
um folitos obsoniorum artifi-
ablegasset, longe se commo-
bres circumferre dixit, nempe
tutinam profectiorem ad
indiendum prandium, ad cœ-
m vero prandii tenuitatem.
cratem ferunt, quum ad vespe-
n contentius ambulasset, quæ-
mque esset ex eo, quare id fa-
et, respondisse, quo melius
naret. sitim enim ac famem
sonii vice esse, & condire om-
. tantaque vit hic usus dicitur
tus moderatione, ut per omne
e tempus valetudine inoffen-
vixerit, adeo ut in illa vastita-
Peloponnesi, quæ inprimis *Gel.*
menas exhaust, multasque civi- *lib. 2.*
es ad interneccionem est depo- *cap. 1.*
ata illæsus substituerit, nec cæ- *Thuc.*
orum cladi fuerit obnoxius. *lib. 2.*
hic longe dissimilis à Cicero *Tuf. 5*
describitur Dionysius tyran-

F 3

nus,

nus, qui quum apud Lacedæmonios cœnavisset, negavit se jure illo nigro, quod primis mentis inferri solet, delectatum. Tum is qui coxerat, Minime mirum inquit: Condimenta enim de fuerant. Quæ tandem? inquit ille Labor in venatu, sudor, cursus delassatio, fames, sitis: his enim rebus Lacedæmoniorum epulae condiuntur. Persarum quoque Xenophonte victus exponitur quos negat ad panem adhibere quidquam, præter nasturtium. Quamquam si quædam etiam suaviora desideres, quam multa ex terra, inquit Cicero, arboribusq; gignuntur, tum copia facili, tum suavitate præstantia! addis siccitatem quæ consequitur hanc continentiam in victu, adde integritatem valetudinis, confer sudantes, ructantesque referto epulis, tanquam opimos boves

*Lib. I.
de pa-
dia
Cyr.*

tud

intelliges qui voluptatem
maxime sequuntur, eos minime
consequi, jucunditatemque vic-
is esse in desiderio, non satieta-
te. Quod quum semel esset per-
fectum Per sis, non solum in victu
summa moderatione ac tempe-
rerantia usi sunt, sed etiam in la-
boribus subeundis, in exercendis
fatigandisque membris extre-
mam perseverantiam præstite-
runt. Quo facile effecerunt, ut
nihil vitiosi, pravi que succi in
corpore resideret, nulla humo-
rum redundantia, nulla repletio:
Eoque probro ducunt in cœtu
conviviali matulas obambulare,
nares emungere, excrementis mu-
coque pavimenta conspurcare:
denique si quis aliquo secedat in-
ter edendum exonerandæ vesicæ,
alvi que deiiciendæ causa. quæ
quidem nullo modo facere pos-
sent, nisi victu moderato uteren-

tur, atque humiditatem labor
 motuque consumerent. Quo fit
 ut ejusmodi constitutionis ho-
 mines, propter calidæ siccæque
 naturæ temperiem & prudentis-
 simi sint, & odore corporis ad-
 modum grato. Quod ipsum de
 Alexandro accepimus, cujus
 vestimenta, quæ gestare est soli-
 tus, non injucundum odorem ex-
 pirabant. Siquidem ubi tempe-
 rata est caloris innati substantia,
 effluxus, ut Galenus testatur, è
 corporibus suaves sensui se offe-
 runt. Sic calida quæque, ut casia,
 carpesium, nux myristica, cha-
 riophyllon, amomum, cinamo-
 mum, odorata existunt. Econtra,
 qui frigidæ sunt humentisque
 naturæ, ut opifices sedentarii,
 quique umbraticam vitam am-
 plectuntur, mephitim quandam
 exhalant, atque animæ graveo-
 lentiam. Cum enim humorum
 collec-

Cons.
lib. 1.
Aph.
 14.

& corporis oblectam. 129

lectiones ob caloris nativi pe-
curiam non concoquant, nec va-
res exercitatione discutiant,
nece est huiusmodi corporibus
ignamine putredinem, inde-
re tristes odores atque insvaves
itus promanare. Ad Persarum
territorium olim proxime acces-
erunt Nervii atque Suevi. Quo-
m Suevos scribit Cæsar lacte ^{Bel.}
pecore vivere, multumque de ^{Gal. 4}
os esse venationibus. Quæ res
cibi genere, & quotidiana
exercitatione vires alit, atque
mani corporum magnitudine
mines efficit. Vinum, inquit,
se importari non sinunt, quod
re ad laborem perferendum
mollescere homines, atque
æminari arbitrentur. De Ner-
is vero, quos modo Tornacen-
vocant, nihil illos pati vini re-
quarumque rerum ad luxuriam
continentium inferri, quod his

F s rebus

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rebus relanguescere animos, illo
 rumque remitti virtutem existi
 marent, quanquam tamen mo
 derata vini portio corpori non in
 commoda est. Siquidem eviden
 ter concoctioni ac digestioni
 quam Græci *Διαφύρῃσιν* vocant
 auxiliatur: sanguinis denique ge
 nerationi efficaciter præsidium
 adfert, eumque defæcатиorem
 præstat, omnes animi nebulas dis
 cutit, mentique tristitiam a
 mœrorem eximit. Vt enim fer
 rum ignis potentia, ita animi af
 fectus vino emolliuntur. Sic Ze
 nonem, Philosophum tam terri
 cum atque *εἰσαγγή*, dicere soli
 tum fama est. Quemadmodum
 lupini aqua macerati dulcescunt,
 ita se quoque vino utentem exhi
 larefcere. Sic narratur & prisc
 Catonis sæpe mero caluisse vir
 tus. Sic visum est Platoni, fomi
 ten

Hor.

lib. 3.

Carmi.

Ode

21.

em esse quendam & incitabu-
um ingenii, virtutisque, si mens
hominis leniter vino incalescat.
primo enim & secundo De Le-
gibus, moderatis honestisque in-
ter bibendum remissionibus re-
integrari reficique animos asse-
rit, atque ad studendum, aliarum-
que rerum intentiones capeffen-
das fieri habiliores, tum vitia
quædam hilaritate discuti quæ se-
veritate corrigi nequeant. Quam-
obrem nemo non fateri debet,
moderatum vini usum (quem
Timotheo etiam divus Paulus *1 Tim.*
præscripsit ad fulciendum sto-
machum, & cruditatem depel-
lendam) homini prorsus esse ne-
cessarium. Sed profecto morem
hunc, qui in symposiis inolevit,
quemque in Soteriis, atque in
orbem redeuntibus Charistiis
observari passim videmus. pror-
sus tolli atque aboleri par est.

Nihil enim ab hominis dignitate
 atque præstantia magis alienum,
 quam supra vires, & quam vale-
 tudinis ratio postulat, se ipsum
 potu obruere: quo abusu non
 tam in nos ipsos sumus injurii,
 quam in tanti muneris autorem
 ingrati. Qui quum vino nos in
 sanitatis tutelam ac morborum
 velut amuletum uti voluit, illo
 in perniciem ac sanitatis pano-
 lethriam utimur, eoque nobis
 morbos accersimus, cujus præsi-
 dio illi erant profligandi. Lauda-
 ta est olim Romuli temperantia,
 quem vocatum ad coenam par-
 cissime bibisse referunt, quod
 postridie negotium haberet: Ibi
 convivatores, Si isthuc, inquit,
 Romule, omnes facerent, vinum
 foret vilius: Tum ille, Imo vero
 charius, inquit, si quantum quis-
 que volet, bibat. Nam ego bibi,
 quantum volui. Nunc vero eo in-
 sana

Gel.

lib. 11.

cap. 14

& corporis oblectam. 133

edendi bibendique libido
ducta est, ut illum propemo-
dum è symposio exhibilent, qui se
strenuum potorem præbeat,
que impigre cloacam, ut Plau-
tius ait, vino proluat. Adeo ut ne-
mi mirum videri debeat, unde
multa ac prodigiosa mor-
tuum genera suppullulent, unde
varii, inopinatique interitus
hominum,

In
Curg.

Vnde animi caligo, & tanta oblivio *Inuol-*
ritum, *nal.*

Tot subitæ mortes, atque intestata
senectus.

lim ad alendas fovendasque
amicitias, & tuendam commu-
nem vitæ societatem sodalitates
constitutæ sunt, atque ultro ci-
que inter se veteres convivia
habebant, ex quo manavit pro-
bitum, Salem & mensam ne
parereas. Sed in his nulla sube-
rat intemperantia, nullus luxus,
nulla

nulla profusio. Neque enim conviviorum delectationem corporis voluptate magis, quam coenarum amicorum & sermonibus metuebantur. Sic Socratem ferunt & Platonem propter sermonis delectationem tempestivis conviviis cum æqualibus delectari solitos. Sic Timotheus vir illustris atque honoratus Athenis quando apud Platonem coenavisset, eoque convivio admodum delectatus esset, atque ipsum vidisset postridie, dixisse dicitur: Vestra quidem coenæ, non solum in præsentia, sed etiam postero die jucundæ sunt. Quid? quod ne mente quidem satis uti possumus multo cibo & potione completi. Extat præclara Epistola Platonis, Cicerone teste, ad Dionem propinquos, in qua acriter luxum improbat, atque immodicos ferculorum apparatus insectatur, qui-

& corporis oblectam. 135

ut Syracusani impense delectabantur : nec ullo modo illi
sati acuit, bis in die saturum esse, &
inquam pernoctare solum: quo-
am usu & consuetudine nemo
piens efficitur unquam, mode-
tus vero multo minus. Quæ
nim natura tam mirabiliter
emperari potest? Quomodo
itur, inquit, jucunda vita esse
potest, in qua absit prudentia, ab-
moderatio? Ex quo Sardana-
ali opulentissimi Syriæ Regis
terror agnoscitur, qui incidi iussit
busto,

*Hæc habeo quæ edi, quæque exatu-
rata libido*

*Haussit: at illa jacent, multa & præ-
clara relicta.*

Quid aliud in bovis, non regis
sepulchro inscribitur? inquit
Aristoteles. Hæc habere se mor-
uum dicit, quæ ne vivus quidem
liutius habebat, quam frueba-
tur.

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tur. Quum igitur frugalitas & vi-
ctus temperantia, motus denique
atque exercitatio (quam sibi
quisque pro suo arbitratu, & ut
valetudini conducere existima-
bit, imperare potest) veteribus
tantopere sint comprobata, &
naturæ sint consentanea: videtur
mihi, renovato veterum institu-
to, ad hanc totius conservandæ
sanitatis amissim, (Vesci citra
saturitatem, Non detrectare la-
borem, Naturæ semen con-
servare) cujusque natu-
ra, omnisque vivendi
ratio prorsus
exigenda.

F I N I S.

GVI-

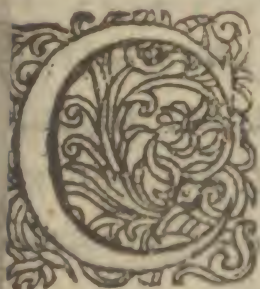
WILIELMI LEMNII

EPISTOLA

AD

LEVINVM LEMNIVM,

urbis ZIRIZÆÆ Medicum
præstantissimum, qua obiter
indicat educationem in animis
hominum plus efficere quam
aëris ambientis, aut loci qua-
litatem.



*Ulpere quosdam au-
dio, pater optime,
nostrorum hominum
ingenia, quod ad li-
teras & humaniores*

*disciplinas minus apposui sint, sed
quod dici solet ὅτι λύρας ἀ-
γοατῆς in hos competere, sic ut
ambucam citius caloni apiaveris
multo. Non desunt qui aeri inclemen-
ti atq; aspero id ascribant, cum per-
spiciant*

spiciant omnes aquiloni oppositos at-
 que à Solis calore longe diffitos stu-
 pida sortiri ingenia, suoque similli-
 ma cælo. Ego vero id non aeris in-
 temperantia, sed vitio educationis
 potius imputo, quæ longe plus mo-
 menti adfert, quam vel ipsa natura
 quamlibet generosa, vel cælum
 quamvis mite ac placidum. Innuit
 hoc proverbialis Theophrasti senten-
 tia, Annus producit segetem, non
 arva. Vt enim ipsa per se soli cæli-
 que bonitas nihil prodest ad uberem
 frugum proventum, si cultoris cesset
 industria: Ita natura aut ingenio
 humano nihil confert aut generis
 claritas, aut aeris ambientis clemen-
 tia, nisi accedat honesta educatio.
 Cujus rei cum traderet documen-
 tum Lycurgus Lacedæmonijs, duos
 catulos generosis prognatos parenti-
 bus in concionem produxit. Alter-
 rum foco & pulmentis, alterum
 venationi & captandis feris assue-
 tum,

um, quorum hic in feram insiliit,
 ille in ollam pulmentariam fereba-
 ut. Id ipsum non modo in animan-
 ibus quæ cura hominum mansue-
 cunt & cicurantur, verum etiam
 in arbutis ac stirpibus spectare li-
 cet. Inter quæ nonnulla cultura me-
 liorescunt, alia neglecta, vel emo-
 riuntur, vel in vilissimas herbas de-
 generant. Sunt autem humana in-
 genia propemodum uti frutices ac
 virgulta, quæ si commode & accu-
 rate tractes, facile (ut ait præstan-
 tissimus Poëta)

Exuerint sylvestrem animum, cultu-
 que frequenti

In quas cunq; voces artes haud tar-
 da sequentur.

Quippe solo natura subest.

Quid vero conferat honesta institu-
 tio, experimentum ex me ipso capio.

Cui quod ab ineunte ætate optimis
 disciplinis, ac liberalibus artibus im-
 bui contigerit, nihil contingere potuit
 aut

aut melius, aut optabilius. Nam
 quod amplissima dote me elocasti,
 magnum haud dubie amoris argu-
 mentum, magnaue tuae munificen-
 tia habenda est gratia. Verum quod
 ab incunabulis eam adhibueris edu-
 cationem, multo majoris momenti
 res est, nec huic ulla parte conferen-
 da. **N**aque literis hisce veluti hosti-
 mento grati animi indicia profero,
 quibus testatum omnibus esse cupio,
 ne tantillum quidem officere cui-
 quam calis solique intemperiem, aut
 aeris qualitatem, modo ne desit ho-
 nesti institutio. Possum equidem
 complures commemorare magno &
 excellenti ingenio viros, quibus nihil
 ad consummatam eruditionem ob-
 fuit, in abjectissimis terrarum an-
 gulis esse natos. Nam ut vetera me-
 moria repetam, quid Anacharsis-
 dem in extrema Scythia à sapientia
 studio, & rerum naturae investiga-
 tione abduxit? qui cum inter homi-
 nes

es Barbaros atque incultos dege-
ret, magnam tamen in philosophia
studio laudem meruit. Quid Phe-
ecydem, quid Democritum, com-
luresque alios commemorem? quo-
rum prudentia monstrat:

Summos posse viros, & magna exem-
pla duros

Verecun in patria crassoque sub
aere nasci.

Possent ex recentioribus longam se-
riem contexere eorum qui summis
viris non sunt inferiores, nisi com-
pertum haberem quod ait Tacitus:
Vicia malignitatis humana vetera
in laude, praesentia in fastidio esse.
Cui sic consonat Propertius:

Hi sunt invidiae nimirum Regule
mores,

Praeferrat antiquos semper ut illa
novis.

Verum non est, pater integerrime,
quod ista te a scribendo deterreant,
sed potius vincat amor patrie, lau-
dum-

dumque immensa cupido, non illa
inanis & evanida, quæ plausu populi
la i finitur, sed cum utilitate civium
coniuncta est. Hac enim ratione
effeceris, ut tua scripta habitura sin-
genium, si utilitatis commendatione
probentur. Cum itaque omnes cer-
tatim in hoc incumbant, ut patriæ
splendoris aliquid concilient, ut illam
scriptis nobilitent, ut studiosorum
ingenia alant, ac foveant: Tu quo-
que enitere una cum D. Iasone
Pratenſi chariſſimæ coniugis mea-
avo, quem plurimi facere ſoles, ex-
tremam hanc Belgicæ regionis
oram, ab injuria oblivionis aſſerere,
tuosque cives ac municipes, ad ſtu-
dia literarum extimulare. Egre
enim, & admodum gravate tam
multa abs te premi patiemur, ac tam
diu ſtudioſam juventutem ac phi-
liatros tuis ſcriptis defraudari. Sic
enim ad rem Medicam, cui olim me
deſtinaras, accingar alacrius, no-
ſtram-

EPISTOLA. 143

amque officinam omni pharma-
 rum, herbarumque genere red-
 am instructissimam, restaurata
 terum, correctaque nova confi-
 endorum medicamentorum ra-
 one. Iampridem enim & tuo, &
 rissimi viri Anthonij Morlonij
 riatu, quo nemo inter Cisalpinos
 hac re exercitior, Dioscoridem
 ihi familiarem reddidi, atque
 erbarum cognitionem ex ipsis fon-
 bus petere didici: Ruellio tamen &
 uchso viris clarissimis non omni-
 o neglectis, ut qui in eruendis
 erbis non instrennuam operam na-
 arunt. Itaque futurum spero, ut
 anc Spartam, quam non ita pri-
 lem nactus sum, pro sua dignita-
 te sim exornaturus. Vale: ex
 officina nostra medicamen-
 taria, Zirizeæ, Nonis
 Martijs.

FINIS.

Don't forget to

10

1

127

1

(4)
A.D

PHILOSOPHIAM

Teutonicam Manuductio.

Seu

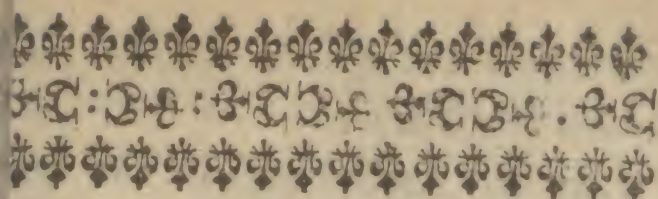
Determinatio de origine
Animæ humanæ, viz. An á
Deo creetur & infundatur,
an á parentibus traducatur, ha-
bita Cantabrigiæ in Scholis
publicis in Comitiiis,
Martii 3. 1646.

A Carolo Hotham socio Petrensi
& tunc uno ex Procuratoribus
Academiæ.

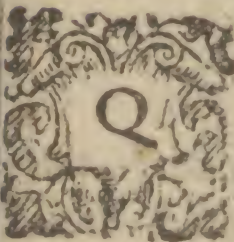
LONDINI,

Excudit *T.W.* pro *H. Blunden*
ad Cambium Regium in Colle-
frumentario. 1648.





Procancellario Senatu-
ique ac juventuti A-
cademiæ Cantabrigien-
sis Salutem.

 *Vod hanc nihil o-
pellam Lethæis jã
propè sopitam te-
nebris revocare
tandem in lucem,
vestroque honestare patrocinio
conatus sim, non est (egregii
viri juvenesque) quod mire-
mini, sed neque quod indig-
num quicquam vel honore A-
cademiæ*

*cademia vel officio nostro fa-
ctum censeatis.*

*Hoc uti facerem suavit in sig-
nis vestra quæ me publici sata-
gentem muneris atq; hæc etiam
ipsa perorantem comitata est
humanitas. Quantam enim hoc
nomine vobis gratiam debeo,
ampliori cum non possem, hoc
saltem pertenui munusculo te-
statum volui.*

*Hæc etiam cogitanti acu-
leum non levem addiderunt
allata ad aures quorundam hæc
placita juxta ac me ipsum hæ-
reseos postulantiū querimonia,
his etiam (ut arbitror) memo-
riâ labili non animo malo pec-
cantibus) his inquam, vel sal-
tem cordatis omnibus ut sa-
tisfacere*

isfacerem, quæ tum dicta à
me fuerāt, ut memoria sugges-
sit, excribenda ac publici ju-
ris facienda putavi.

De re ipsâ jam docti judi-
cent. Me verò quod spectat, de-
miror equidem quod boni vi-
ri non adverterint. 1. Alte-
rius me philosophiam non pro-
priam deprompsisse. 2. Quadam
exinde mihi metipsi necdum
satis perspecta denuntiâsse.
3. Cùm in re tam arduâ faci-
cilem lapsum viderem, nec
proprio sat fiderem iudicio pe-
tiîsse ab auditoribus (spero &
impetrâsse) erratorum veniam,
quod uti pluribus jam constet,
etiam & ipsum quem tunc ha-
bui

bui Epilogum apponendum curavi.

Et sanè, si quisquam alius, is vero potissimum ac præ cæteris hæc veniâ dignus censendus qui non faces ac fulmina furialiter evibrans in ora hinc inde transeuntium sed gressu placido, nemini que vel deviantium infenso veritatem per arvia quaerit.

Hæc me, spero, quærentium censui inscribetis Academici, nec animum rationis propriæ sophismata compertâsque sæpe fraudes reformidantem sugillet quisquam, at sophistam se potius suum suspicax caveat. Plures, mihi credite, ad amplexus

plexus Sapientiae, ad portum
vera beatitudinis. Opinio re-
cta quàm Scientia praecox ac
putatitia perduxit. Hanc (A-
thenienses) cavete sedulo. Hæc
magnus ille Sophia candida-
torum Ignis-fatuus est; hæc Æ-
gyptiaca verè ac palpabilis
caligo.

Philosophicum mare tra-
nantibus à caute geminâ pe-
riculum ingens est. hæc duplex
illud dissidentium inter se my-
starum veritatis symbolum
intelligo. His, Credo ego
quod Ecclesia credit, apex est
sapientiae (O homines felices
nimium qui tantillâ vocolâ
quantam nec Orbis capit sa-
pientie

piencia molem inclusam gestatis !) Illis, Quicquid Ecclesia credit, ideo non credam, optimus ad veritatem dux putatur. Hi que, si quicquid est hereseon in Canone jam foret Ecclesie, fidem que hodie est, & quam spernunt, orthodoxam, haud dubito quin ut alteram rationis sue Dianam ad sidera clamoribus efferrerent. Hunc ego utrumque scopulum evitare semper annixus sum. Ecclesie (hoc est ut liberè loquar) prepotentium presentis aevi) decreta mihi nunquam pro columnis Herculeis fuere, ultra que sapere nefas. Sape subridens lego
Miran-

*Mirandulamum, Gassendum,
alióſque recentioris ævi heroes
as præclara ſua dogmata, &
receptis tunc ſeculi decretis ſæ-
pe ex diametro oppoſita, tamen
cum ſubmiſſione Eccleſiæ Ro-
manæ, veluti ſub Roſâ, pro-
ferentes. Vtcunque tamen,
unanimum doctorum piorum-
que conſenſum licet haud qua-
quam adorem, at (in re præ-
ſertim ſacrâ) revereor admo-
dum. Illi quidem ut ſaxo non
adhæreſcam, at eum (quod in
more quibuſdam eſt) non uti
Scyllam vel Charybdin ali-
quam ſtudioſè vitabo. Deniq;*

*Haud iſ ſum qui ſacræ
religionis myſteria antiſti-
túmve*

tēstīmve ejus reverentiam
dicaculā linguā temerandam
unquam censuerim : ac theoso-
phia studiis ab incunabulis de-
mersum de rebus vel summis
modestē & inter doctos paulō
liberius aīsserere nefas haud
arbitror, neque hoc opinor quis-
quam non male-sanus vetabit.

Hæc igitur à nobis habete
(Academici) non ut oracula
Sibyllina quæ vera esse vel sci-
am, vel uti Theologis vox so-
nat) penitus credam, vel pla-
nè crediturus sim unquam
priusquam eadem mihi quæ
ipsimet theosopho lux intus af-
fulgens eadem suadeat; habete
tamen ut quæ, si non vera, sal-
tem

tem probabilia arioler.

Non desunt fateor quæ contra possint objici nec refelli facile. Hoc autē quisquis attentaverit, viderit idem ut aliā unā proferat Aeternitatis Universique hypotyposin quæ nullā difficultatum mole laboret, quæq; penitiùs cum natura, philosophia vetustissima, Scripturaque sacra phenomenis consentiat.

*Apertè loquar quæ sentio
Quicquid vel effatus est de
tripode ter maximus Hermes,
vel Pythagoras dixit, vel dis-
servit Socrates, vel asseruit
Aristoteles, quicquid denique
vaticinatus est divinus Plato
vel*

vel probavit Plotinus, hac om-
nia, aut. his angustiores lon-
gè ac profundiores philosophi-
am puto Teutonicis scriptis
reconditam. Et (quod hac om-
nia superat) si quo concordi
vinculo Regina illa ac Domi-
na sacrarum literarum sapien-
tia cum ancillulâ suâ pervica-
ci (h.e) ratione humanâ socia-
ri conciliarique fas sit, hoc cer-
tè felix Anima Spiritûsque
conjugium, hanc exoptatissi-
mam epharmosin, hanc mira-
bilem discordium harmoniam
Teutonicus nobis exhibet; hoc
tantum theosopho ne fraudi de-
tur, si quod olim Plotino (teste
Mirandulano) obtigit, scili-
cet

cet à Platoniciis etiam sudan-
tibus saepe haud intelligi potu-
isse, idem & huic non raro ob-
tingat fatum.

Hac autem, ut spero, omnia
vobis affatim prestabit Au-
thoris de tribus principiis o-
lim conscriptus liber & pau-
cos abhinc menses ut accepi,
vernaculâ nostrâ proditurus.
Interea temporis, quod ego
vestri gratiâ ex ejusdem lin-
guâ magicâ (utque Marsilii
verbis utar) Angelicâ in hu-
manam transtuli, candidè ac-
cipite.

Vos autem praclara juven-
tus utriusque scholæ, reverè
delitia nostræ seculique vestri
quorum

quorum eruditio, modestia, pie-
tasque, miraculo nobis, exemplo
posteris futura, hoc nobis haud
admodum φιλοπόνῳ extorsit mu-
neris, jussitque ut unam at-
que alteram noctem insom-
nem ducerem quò vobis in
adyta sophia sacratioris a-
perta foret janua, vobis præ-
sertim (charissimi juvenes)
magnòque merito vestro di-
catum hunc credite libellum.

Si trucem in vobis animum si
ferinos mores offendissem, En-
telechiarū Hacceitatūmq; sa-
tis ampla mihi supellex erat;
haud alio vos cibario quam
hâc putidâ glande saginâssem,
Nunc

*Nunc autem humanum quem
in vobis offendi genium divi-
niore quod habui nectare &
Ambrosiâ dignum iudicavi.*

**Fruimini ac
Valete.**

Ad



Theses tum propo-
sita fuere.

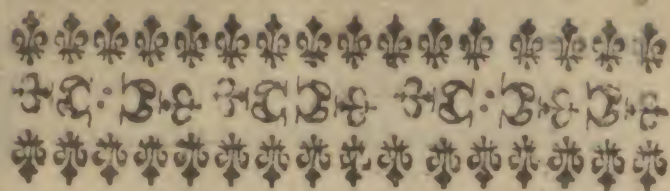
1. *Non dantur connata species.*
2. *Creatio est cognoscibilis lumine naturæ.*
3. *Voluntas discordans à ratione erante est mala.*

Quartam verò originem animæ spectantem Procurator alter liberrimi vir ingenii sic ventilandam proposuit.

Animas traduci vel posse ex nihilo creari, utrumlibet probabile.

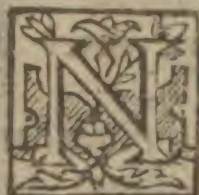
Alter disputatione transactâ sic determinavit.

Ad



Ad philosophiam Teuto- nicam manuductio &c.

*Animas traduci, & vel posse ex nihilo cre-
ari, utrumlibet probabile.*



Nihil æquè difficile nobis
ac nostri cognitio est,
cum nulla sit quæ pe-
netralia spiritûs intimi
nobis pandat anatomia;
hinc nullâ de re unquam apud phi-
losophiæ vel scientiæ sacratioris an-
tistites magis ancipiti Marte dis-
ceptatum, quam de humanæ atque
immortalis animæ ortu ac conjun-
ctione cum hoc mortali corpore.

Diffidentium inter se varietas

A 2 tantum

(2)

tantum non infinita, nec quicquam
ferè est in rerum naturâ quæ non
materiam vertiginoso cuiuspiam ani-
mæ fabricandæ idoneam suppedit-
avit.

At nolo vos revocandis in sce-
nam veterum quorundam somniis
obtundere.

Illustriores tantum sententias re-
censebo : hæ quinque sunt.

1 Prima (ut aiunt) Galeni est,
forsan & Sadducæorum ; Animam
humanam, uti & brutorum, ex cri-
si quâdam seu debitâ quatuor ele-
mentorum & humorum inter se
contemperatione exortam.

2 Secunda veterum quorundam
Arabum & Cardani : Animas om-
nes unius tantum animæ, nempe
mundanæ effluxus esse, quæ mate-
riæ rite dispositæ vitam non com-
municare nequit, ut neque lux obje-
ctum translucidum non penetrare.

Suntque hæ duæ Atheorum ple-
rumque vel Epicuræorum senten-
tiæ, quas non religio solum nostra,
Sed

(3)

sed & consentiens saniorum ex
Ethnicis sophorum harmonia repu-
liavit, & nos compendio studentes
sicco pede præteribimus.

3 Tertia Platoniorum est po-
nentium animas corporibus suis
præstitisse: aquâ primû dignitate
creatas omnes, sed vel amore pro-
prio, vel offenso creatore, corpori-
bus veluti totidem fœdis ergastulis
inclusas: in quibus tamen, Si Deo
obtemperantes piè castèq; vixe-
rint, si à mundanis sordibus intami-
natas se præstiterint, tum exuto
hoc n'gro corporis velamine in pa-
triam paternamque lucem, unde ex-
ciderint, red' turas. Hæc ut videtur
Hermetis, Platonis, Iamblici, Plo-
tini, scholæq; totius Hermeticæ, Py-
thagoricæ, Platon'icæ, hæc magni
illius Originis, hæc etiam ut opi-
nor, Iudæorum omnium (exceptis
Sadducæis) tum veterum, tum ho-
diernorum ferè unanimis est sen-
tentia.

Hoc tantùm discordant quod ex
A 3 illis

(4)

illis quidam non omnes animas peccato delapsas sentiant, sed quasdam velut Angelos tutelares humani generis bono in corpora demissas cælitus : scelestorum verò animas ubi hinc migrant, in aliis vel hominum vel brutorum corporibus delictorum pænas luere, quousq; tandem in plantas migrantes obdormiscant, & in pristinum sui nihilum revertantur.

Atque hæc quidem utcumq; splendida, & authoribus tot Heroicis ingeniis digna sententia, tamen cum tot sacris oraculis de unius primum hominis creatione, & lapsu, & nequitia in universum genus humanum hujus unius facinore propagata, tum etiam de resurrectione corporis, & unione rursus animæ cum corpore, & æternis deniq; sceleratorum in Gehennâ suppliciis, cum inquam tot illustribus sacratioris philosophiæ dogmatibus ex diametro hæc adversetur sententia, meritò repudianda est, nec ulteriori apud nos Christi

Christi sequaces indiget examine.

4 Quarta maximæ partis Theologorum Christianorum est, sententium animam hominis post absolutam partium omnium corporis, saltem vitalium, efformationem, immediatè à Deo, & ex nihilo, creari & in ipso creationis instante cum corpore sociari.

5 Quinta doctissimi respondentis est ut videtur (quamvis alteram non improbet) & præcellentium aliquot ingeniorum hujus præsertim & anteaucti seculi sed nec auctoritate vetustatis penitus destituta sententia : Animam humanam ex paterno semine in sobolem derivari.

Utra ex his verior sententia sub iudice lis est. Nos neutri earum tanquam scopulo affixi rationum ex utraq; parte momenta breviter expèdemus.

Ea petuntur vel è sacris oraculis, vel ex principis philosophiæ. De philosophicis agere supervacaneum mihi fecit acumen opponentium, respondentis iudicium verè gravissimum.

A 4

Theolo -

Theologica quod spectat rem omnem unâ atq; alterâ conclusunculâ expediemus.

Prima hæc esto.

1 Nihil ita certi atq; indubitati statuitur in sacris literis hæc de controversiâ ut ab alterutrâ parte stare error in fide meritò censi possit.

2 Dicta omnia quæ de hac re in Sacrà paginâ habentur inter se collata plus favent assèrentibus animarum translationem quàm perpetuam & novam earundem pro quolibet individuo creationem.

Hoc utrumque pensum unâ atq; eadem operâ absolvemus.

1 Quod igitur primò occurrit, initio creationis cæterorum omnium animantium procreandorum officium terræ & aquæ demandatum, hominem verò divino spiraculo viventem factum, hoc nihil ad futuram humani generis propagationem: nam utcumque Deus peculiari quodam afflatu protoplasten primitus anima-

(7)

animavit, eadem tamen pòst futuræ
propagande sobolis homini quæ
cæteris animantibus potestas datur;
idem crecite & multiplicamini di-
ctum Adamo cum consociâ suâ quæ
balænis aquatilibus & volatilibus
cæli, unde & haud multò pòst dici-
tur genuisse filium ad imaginem &
similitudinem suam, & tandem nes-
cio quot animæ dicuntur de femore
Iacobi egressæ, quod licet de ani-
mabus stricto sensu intelligi non
putârim, nam vox animæ perquàm
lubrica in sacris literis interdum
pro carne & corpore solis usurpa-
tur uti Lev. 21. 11. de Sacerdo-
te, ἐπὶ πατρὶ ψυχῇ τελευτῶν καὶ
ἐκ εἰσέλευσε), Non intrabis ad
animam mortuam (i.e.) ad cadaver
seu corpus mortuum. At verò ac-
ceptio ejus usitatissima est vel pro
animâ & ejus affectibus, vel pro per-
sonâ integrâ, atq; ita hic, ubi de
animabus è femore Iacobi egressis
agitur, sumendâ Animæ vocem sua-
dent quæ de Christo dicuntur, Heb. 7.

A. 5

ubi

ubi Apostolus sacerdotii Christi
supra Leviticum dignitatem probat
ex eo quod Levi in Abrahamo ex-
istens decimas Melchisedeco Chri-
sti typo solverat, hic si de Levi cor-
pore solum in femore Abrahamico
existente sermo est, nil probare vi-
detur, nam & secundum carnem
Christus fuit in Abrahamo & Mel-
chisedeco decimas solvit.

Sed ut eò unde digressum est re-
vertamur. Deus initio non Ani-
mæ solum sed & corporis creationi
nudis (ut ita dicam) incubuisse ma-
nibus putatur, at verò jam non ul-
terius humanum corpus propriis ef-
fingit digitis; initio creationis ter-
ra bestias & plantas, aqua pisces &
aves produxit, de cætero autem
unumquodlibet individuum alia
speciei suæ individua. Univerfa jam
creatio movetur a principiis motûs
sibi à creatore primùm inditis. Absit
ergo ut primæva hominis productio
sequentium post generationum per-
petua norma putetur: Absit etiam

ut

(9)

ut spiraculum illud ex ore divino profectum non æquè facundum in millena millia sui generis producenda ac spiritus ille brutalis faculenta terræ propago censeatur.

2. At inquirunt sunt & quæ probant Deum eandem adhuc quam initio efformandis animabus operam impendere, ut in huiusmodi: [deficeret enim spiritus coram me, & animæ quas ego feci] [qui format spiritum hominis in eo] & illud non *Iobi* sed *Eliphazi* [spiraculum omnipotentis vivificavit me]

Atqui facilè respōdent his Traduciarīi hæc omnia nihil aliud innuere quàm paternam Dei providentiam quæ hominibus jam natis plusquam passerculis sollicita est, iisdem & nascendis tam in corporis quam animæ geniturâ propriis quam brutis adesse & efficacius cooperari, hanc enim non solum esse animæ prærogativam restantur similia quamplurima de corpore dicta, uti Psalmo 33. (si veniam interpretandi.

(10)

tandi parem cum Intusiasmis impetraverimus [ὁ πλῖσας κατα' μ' ο-
τας ἰα'ς καρδίας αὐτῶν effingens
singulatim corda eorum] cujusmo-
di de animabus verbum extat nul-
lum. Et illud ipsius Iobi non Eli-
phazi [an non effudisti me ut lac,
& coagulasti ut caseum; vestiisti
me carne & cute ossibusque ac ner-
vis muniisti?] hæc si translationi
corporis & ejus partium à paren-
tibus consuetæ ac naturali non ad-
versentur, nec illa animæ.

3. Sed restant adhuc plura & for-
tiora quibus nempe Deus animæ
præ corpore conditor magis pecu-
liaris asseritur, ubi Deus propriè &
cum quadam velut exclusione cor-
poris patet Spirituum appellatur, &
Ecclesi. 15. ubi dicitur corpus in
pulverem, unde desumptum est, re-
diturum, Spiritum verò ad autho-
rem Deum remeare.

Ad priora facilimè responderetur.
Ea non de novâ aliquâ creatione,
Sed de spirituali regeneratione in-
telligenda

telligenda, quo sensu sæpissimè
Deus in novo fædere noster pater
dicitur, & nos creatura verè nova,
filii ejus, nati non è sanguine nec
ex appetitu hominis carnali, sed ex
Deo; & mihi quidem translationis
argumentum haud contemnendum
vel hinc peti posse videtur, cùm ge-
neratio naturalis & regeneratio
spiritualis ejusdem subjecti fiat, at
Anima regeneratur ergo & genera-
tur.

Alterum illud Ecclesiasticis fateor
habere in se aliquid difficultatis,
nec facilè etiam ab illis qui id no-
bis objiciunt explicandum, si enim
verba illa de animâ intelligas tum
omnes animæ, etiam impiorum, ex-
cussio hoc pulvere redibunt ad De-
um. At forsan inquires redit Spiritus
ad Deum, pii remunerandus, im-
pii judicandus; nos autem quis sit
ille & qualis ad Deum reditus spi-
rituum jam non disquiremus: /
verba sic exponenda censeo: [sp-
ritus revertitur ad eum qui dedit

(i.e) qui primus eum in protoplastis nares inspirabit, cui quidem sententiae astipulatur & illud modo citatum effatum Zachariae ubi formatio spiritus humani in ipso jungitur cum expansione caeli & fundatione terrae [dixit, inquit, Dominus qui expandit caelos qui iacit fundamenta terrae & format spiritum hominis intra eum.]

Hoc etiam sensu saepissimè in sacra paginâ pulvis & cinis dicimur, respectu non hodiernae generationis (nam sic caro sumus ex carne) sed primævæ creationis, vel illius ultimi in quod resolvimur.

Supereft unica adhuc è sacris literis deprompta ratio quâ multum sibi fidunt qui creationem animæ defendunt estque ex lege Mosaicâ Exod. 21. 22. &c. [veti jinnatzu anaschim, venagphu ischa harah, vejatzau jeladheha, velo ijhjah aloun, gnanoth jegnaneh : caascher jashith gnalaju bagnal hajscha, venathan biphilin : veim asoun jihjah,

jihjeh , unathattah nephelch racath naphech, &c.

Si rixati fuerint viri & percusserint mulierem prægnantem & fætum ejecerit (seu abortiverit) si mors (ceu grave aliquod infortunium) non sequatur, damnum (seu mulctam subibit quantum ad mariti mulieris petitionem judex imposuerit , quod si sequatur mors (seu grave aliquod infortunium) dabit animam pro animâ , oculum pro oculo, &c.

Hunc autem locum (quod Infusistis hallucinandi ansam dedit) septuaginta sic interpretantur
 ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πατάξουσιν γυναῖκα ὡς γαστρί ἔχουσαν, καὶ ἔξελθῇ τὸ παιδίον αὐτῆς μὴ ἐξεικονισμένον ἐπιζήμιον (ζημιωθήσεται) καθ' ὅτι ἂν ὀπιβάλλῃ ὁ ἄνθρωπος, τῆς γυναικὸς καὶ δώσῃ μίστα ἀξιώματι. ἐὰν δὲ ἔξεικονισμένον ᾖ, δώσῃ ψυχὴν ἀργὶ ψυχῆς [si quis mulierem percussisset & exeat fætus ejus non efformatus seu non effigiatus tum percussior

cussor multam solummodo subibit
qualem percussæ marito vitum fu-
erit imponere.

Quod si formatus exiverit, da-
bit animam pro animâ, &c. hic ai-
unt de certo constat animâ non in-
esse nisi formato corpori & tum pri-
mum a Deo creari & infundi.

Atqui hoc quàm nihili sit mentis
impotem arbitror qui non videt.
Nam ad homicidii crimen hinc con-
ficiendum perin est animam infun-
di, vel traduci, modò statuatur eam
non actu existere ante membrorum
corporis saltem vitalium efformati-
onem absolutam quod opinor vel è
Traduciariis nemo sanus nega-
bit.

Ad illud denique quod ex Evan-
gelio malè sani quidam objiciunt
[Pater meus adhuc operatur & ego
operor] dicimus argumentum esse
ludentium potius quam differenti-
um, vel saltem opinantium, ante
creationem seculi fuisse Deum peni-
tus otiosum. Si quis tamen aliud
respondum

responsum velit, hoc esto:

Operatur Cooperando.

Atq; hucusq; de rationibus utriusq; in hanc causam è sacrâ pagina depromptis.

Vna est adhuc Philosophiam inter & Theologiam intermedia quâ translationem animæ radicis vel credunt adversæ sententiæ patroni

Ea hæc est,

Si traducuntur inquit animæ, transductio vel è solo paterno semine, vel materno solo, vel utroq; conmixtum; ex matre sola traduci nequit assertit, Quid enim tum viris opus esset? & è contra est Evæ procreatio, si ex traduce, sine matre; sed si ex utroque, tum anima erit quid compositum, divisibile, & mortale, si etiam ex utroq; vel paterno solo semine, unde ergo anima Christi cui nullus mortalis pater? & unde Christus verus homo dicendus?

Atqui hoc magnum quam nihili: facile retorquendo telum in aucthores suos patebit. Quod enim illi

illi de anima Christi nos item de corpore ejusdem argutabimur.

Corpus hominis vel è solo paterno semine, vel materno tantum vel utroq;. Materno solo semine ortum nemo asserit; si è solo paterno vel utroq; semine unde ergo corpus Christi qui Patre humano caruit? Et unde Christus verus homo censendus?

Enimvero Christum quod spectat, generationem ejus quis enarrabit? cujus parrus, vita, mors, non dico miraculis referta, sed unum nec interpolatum miraculum faciunt. Deus natus, homo ingenuus, virgo mater, Deus etiam vitarum Atlas ipse fato succumbens: omnia humanum captum exuerantia. Quæ licet illis abundè refellendis sufficiant, cum eadem Christum quod spectat, eadem inquam utrobique difficultas ostensa sit, tamen ne rem penitus in tricis relinquam, hæc accipite.

I Primò: reliquas omnes utunque

que traduci statuamus animas, duas
tamen, Christi & protoplastis, de
novo creatas asserere quid vetat?

Nec miremini *θεὸς ἀπὸ μηχα-*
νῆς hic advocari, cum sit hic dignus
vindice nodus. Atq; hæc ad homi-
nem potiùs quam rem responsa ha-
bere donec accuratius aliquid de a-
nimarum propagatione (quod mox
fiet) audiat.

2 Secundò: Animas, si tradu-
cantur, ex paterno solo semine de-
rivari censendum, nec esse quod
sciam quicquam quod è contrà va-
lidè objici possit. Tamen & neces-
sarium esse ad hoc femellæ concu-
sum uti fermentum illud vitale pro-
liceat in materiam aliàs sterilem fu-
turam; præterquam in hoc haud
multò plus conferre matrem quàm
magnam matrem tellurem suis in
visceribus fovendis foetibus atq; in
apricum proferendis.

3 Tertiò, si ex utroq; derivetur
sequi forsan divisibilem, at non
mortalem tamen, cum utiq; nullum
sit

fit agens naturale quod possit hanc
ejus divisibilitatem in actum redi-
gere.

Et jam videtur causa Transducti-
onis lat undiq; ventilata, supersunt
de creatione animæ paucula dicen-
da, nec sanè multis opus erit, nam
ubi quid anima, quid creatio sit,
probè intellexeritis, causa dicta est.

Notandum igitur uniuscujusq;
personæ intelligentis (excepto sum-
mo creatore) seu Angelus seu ho-
mo sit, tres esse partes essentielles,
Spiritus, Animam, & Corpus, quod
etiam probatu difficile haud foret,
tum è sacratori Philosophiâ tum
aperto rationis lumine, si non in
angustias temporis cogeremur. Iam
verò per Spiritum non intelligo in-
ternodium illud animæ corporisq;
sed Supremam hominis regionem,
sed divinius aliquod principium cu-
jus beneficio cum Deo consortium
habemus: Nec per corpus, inutile
cadaver, sed unâ etiam spiritum
corporeum

(19)

corporeum sensus & vegetationis
fontem: per animam verò (si ac-
curatè loquendum) partem illam
inter duos spiritus, diviniorem &
brutalem, intermediam; in hac au-
tem quæstione non ita accipitur
sed crassiore Minervâ pro triplici
illo vitæ divinæ, intellectivæ, sen-
sitivæq; principio, seu pro omni il-
lo quod puro puto corpori oppo-
nitur: Atque hæc de Anima satis.

Creationem quod spectat, ejus
notionem planè fallacem nobis à
Scholasticis & eorum sequacibus
obtrusam censeo, cum ex nihilo
hanc fieri statuere. Nam in lin-
guâ primigeniâ sacrâque paginâ,
unde creandi vocabulum primitus
desumptum est, vox **נָתַן** nil tale
significat, sed productionem poti-
us ex materiâ præexistente. Sic
dicitur creasse Deum balænas &
cætera tum aquatilia tum volatilia
cœli, quæ tamen omnia idem Philo-
sophus sacer ex aquis producta af-
ferit. Sic & hominem creasse, sed
ex

ex limo terrestri. Quod si quis nobis cœli terræq; creationem ex nihilo primùm factam obiiciat, id gratis dictum asserimus: præsertim cum Sacratior Philosophus, *Heb. 11.* contrarium potius assermet, mundum hunc nempe aspeçtabilem non ex non entibus sed, *τῶν μὴ φαινομένων*, ex non apparentibus fabrefactum.

Sed ut hæc paulò clariùs intelligentur prodeat jam in aprium nova Theosophi cujusdam hujusce in quo degimus seculi philosophia. Hæc tria rerum principia ponit tum Aristotelico ternario, tum sale, sulphure, mercurioque chemicorum antiquiora.

Hic Animum attendite (auditores) nam & vobis mira quædam, & verò neque nobis ipsis sat perspecta, enarraturi sumus; quæ tamen perpensis omnibus suâ forsan probabilitate non carebunt.

Ea sunt hujusmodi.

- I. Primò ante omnem rerum creationem

creationem ab æterno extitisse Deum & Abyſſum, ſpatium viz. immenſum & infinitum in cujus unoquoque imaginabili puncto tota Deitas inerat.

2. Secundò Abyſſum hanc ſeu infinitum expanſum non eſſe penitus nihil, cum in eo poſſent duo vel plura à ſe invicem diverſa puncta aſſignari in quibus Deus totidem creare mundos potuiſſet & lineâ ab uno ad aliud protenſâ diſtantiâ alterius ab altero dimetiri: imo hinc omnia (licet ipſum determinatè quantum non ſit) quantitatis ſux dimensionumque denominationes ſortiri, cum ex duabus lineis illa longior dicenda quæ hujuſce ſpatii plures partes occupat.

3. Tertio Abyſſum (licet poſt Deitatem de realitate entis ſummè participet) non eſſe ipſummet Deum, quippe cujus diviſibilitas & alia quamplurimæ proprietates, omnipreſentiæ aliſque multis eſſentiæ vitæque perfectiſſimæ attributis

butis ex diametro repugnent; ideo commodissimum fore si Deitatis veluti corpus vel quod vero propius erit æternum Deitatis habitaculum indigetur.

4. Quartò Huic Abyssò attribui posse ferè omnia quæ philosophi materiæ suæ primæ ascribunt: nempe quod nec quid nec quantum nec quale sit, horum nihil scilicet terminatè (h.e.) in essentiâ definitâ vel figurâ circumscriptâ sed interminatè & indefinitè omnia: ejus tamen proprietates quatuor capitales assignari posse.

1. Appetitus ad corporeitatem, seu vis contrahens, coagulans, & constringens. 2. Huic contraria vis alia furibundo quodam impetu coagulationi resistens. 3. Ex horum inter se confligentium certamine enixa vis seu spiritus angoris primæ matris viscera corrodens. 4. Ingens ardor atque ignis tenebrosus. Atque harum omnium æterni expansionis proprietatum operationes faciliè

(23)

cilè possum in pugnâ metallorum
cum aquis Stygiis præsertim verò
in solutione ꝯis cū oleo vitrioli vel
coagulatione olei vitrioli per ꝯem
(nam eadem utrobique res est)
cuiuslibet ante oculos demonstrare.
Hic ubi spiritus in ꝯte & ꝯre co-
agulativus sub ipsâ statim olei ad
ferrum effusione operari incipit ut
amore amplexûque mutuo devincti
in unum corpus coalescant, exoritur
eo ipso momento vis alia furibunda
huiusce nexus atq, incorporationis
impatiens quæ aquam & oleum su-
perinfusum magno cum impetu &
scæpè supra marginem vel altissimæ
cucurbitæ attollit: ex hac autem
constrictivi cum contrario spiritu
pugnâ exoritur tertia vis illa cor-
rosiva quæ limaturam ꝯis durissi-
mam friabilem facit, & quartò in-
gens ille ac planè igneus ardor, sed
lucis expers, quem manus admota
vitro vix illæsa patitur.

Qui pugnam hanc Oceano pro-
cellis horrendissimis agitato haud
B absimi-

(24)

abſimilem ſpectaverit, qui teteriſſimi
odoris ſumos (quales ex inferno pu-
teo eructari, Apoc. 9. 2. dicitur) ex
hac voragine per totam cameram
diffuſas olfecerit, haud dubito quin
idem poëtarum Tartari Gehennæ-
que noſtræ imaginem ad vivum de-
pictam videre ſe, immo ac ſentire,
fateretur; & ſane ut apertè loquar,
Abyſſum hanc cum hiſce ſuis quatu-
or proprietatibus, ubicunque Deus
ſemet intra ſe atq; in centrum ſuum
receperit, reverâ Gehennam eſſe
cenſeo, at vero eas ante Luciferi
defectionem in aſtum ſuum Gehen-
nalem prorupiſſe haud arbitror, ſed
ita benigno Deitatis ubiq; præſen-
tis effluvio temperatas ut planè mi-
teſcerent & egregium Divinæ ma-
niſeſtationi adminiculum præſta-
rent.

Nam

5 Quinto Ex harum æterni
Abyſſi proprietatum cum radiis è
centro Deitatis emanantibus amicæ
colluſtatione coortam (non de no-
vo ſed ab æterno) lucem quandam
Majeſtaticam

Majestaticam hæc infinita spacia
 complentem, cujus velut umbram
 nostris in ignibus videmus, qui ubi
 pabuli sui tenebras vicere, flammam
 de se lucidam & radios hinc inde
 micantes in amplissimum undiquaq;
 spacium veluti triumphum agentes
 evibrant. Atq; hanc lucem vel sal-
 tem vitales ejus ac vegetos radios
 suavissimamq; exinde per infinitum
 Abyssi ambitum spirantem auram,
 eloquia Sacra & præ cæteris liber
 ille Solomonis Apócrifus Sapien-
 tiæ nomine indigitat.

6 Sextò, Hinc verè affirmari
 posse ab æterno fuisse, jam adhuc
 esse, & in æternum fore, mundum
 quendam divinum, cujus centrum
 ubiq; præsens æterna unitas, cujus
 corpus & anima Abyssus, spiritus
 verò ipsissima Sapiencia, patre æ-
 terno Deo, Abyssò matre progenita,
 cujus nomine non intelligo aliquod
 ex divinis attributis sed essentiam
 quandam undiquaq; æternam, vi-
 ventem, intelligentem, & æternæ

g²

unita t i

unitati dignitate inferiorem unde
omnis ejusce divini mundi ornatus
& variegatio, & in quâ velut in
speculo Deus ipse infinitæ læ pul-
critudinis amabilem speciem con-
templando delectatur.

Hæc autem omnia quo tendant
advertite. Hucusque duo tantum
principia delineavimus, primum &
secundum, per primum intelligo æ-
ternam Abyssum cum suo proprieta-
tum quaternario, per secundum, Sa-
pientiam, qualem modo ad vivum
depinximus.

Ex his duobus Principiis post in-
finitum æternitatis emensum spati-
um summo Creatori visum est alium
creare mundum, scilicet Angelicum,
eumq; in tres regiones veluti Sphæ-
ras totidem sibi invicem (ut circuli
maiores minoribus) involutas di-
stinguere, quarum incolæ fuere An-
geli in tres Hierarchias distincti-
-mediam & lucidissimam (quæ jam
noster mundus est) Luciferum cum
Legionibus suis incoluisse. Ange-
lorum

lorum animas & corpora ex Abyſſo,
ſpiritum ex fœcundiffimo Sapien-
tiæ ſinu derivatum.

Horum ſpeciociſſimum (& qui
filii Dei imaginem referebat) Luci-
ferum cum cohortibus ſuis neglecto
Divini elementi, quo paſci debe-
bant, pabulo, in Abyſſum, animæ
ſux corporiſq; matricem, retro de-
flexiſſe oculos, animûmq; demer-
ſiſſe : hinc ſpiritu Sapientiæ quæ
matricis acerbicatem temperare de-
bebat in eis extincto omnes illas
Abyſſi proprietates in iisdem vitâ
propriâ vivere & in actu ſuo Ge-
hennali operari cœpiſſe, fœdôque
inde ac caliginolo huiusce putei ha-
litu vertigine correptos hæc in A-
nimum induxiſſe.

1 Primò Omnem reliquarum
Hierarchiarum & totius Deitatis
pulcritudinem intra ſe abſorbere.
hic illis ex Abyſſi proprietate pri-
mâ enatus animus, ſpiritu nempe
attrahente & conſtrictivo.

2 Secundò Extra univerſi limi-
tes

res evolare & in summo solium sibi-
met erigere, quò creaturas omnes
adeóq; ipsummet Deum imperio
suo subjicerent & pedibus concul-
carent; hoc autem è secundâ pro-
prietate, quæ constrictioni repug-
nat, exortum desiderium; nolebant
enim intra creaturalem sphæram
compingi, sed æquales per omnia
infinito & immenso Creatori fieri
voluere.

3. Tertiò (cum hoc non possent)
enatum in illis ex duabus antedi-
ctis Abyssî proprietatibus spiritum
angoris & invidentiæ se corroden-
tem. Et

4. Quartò Erupissè tandem ardo-
rem ignis tenebrosi quo se suam-
que regionem omnem vento, fumo,
flammisq; sulphureis implevere.

Atque hîc primum peccati & præ-
cipuè vitiorum quatuor Capitaliû,
viz. Avaritiæ, Superbiæ, Invidiæ,
Iracundiæ, h'c etiam ipsius ignis in-
fernalis originem videtis; in his e-
nim Apostatis animabus Spiritus
in

in suum æthera refugerat, Deus in suum se centrum receperat, Sapientiae lux penitus extincta erat : quid reliquum quam ut infelices ramuli ab arboris Divini trunco abscissi, ignis in se & in Sphærâ suâ excitati animâ simul & corpore fierent æternum pabulum ?

Et jam tandem ad antiquissimum illud, cujus poetæ meminerunt, rerum omnium principium, Chaos nempe devenimus ; reverâ non figmentum sed verissimum hujusce mundani spatii (qualis ante novam creationem sub Luciferanâ theomachiâ fuit) hypotyposin. Et forsitan etiam reliquarum hierarchiarum regiones infecisset hic Tartareus vapor ni Deus omnipotenti brachio ac temporî succurrisset.

Nolens enim æternus pater tam amplum ac præ cæteris gloriæ maximæ destinatum spatium in æternum bonitate suâ destitui, vel suo de tot creaturis in hoc spatio beandis proposito frustrari, accin-

xit se ad compensandos hos fluctus
& ad huiusce sensibilis mundi ex
illâ turbidâ rerum congerie creati-
onem.

Ac primò omnes illas materiæ
particulas crassiores, abyssi vi con-
strictivâ congelatas, in unam mo-
lem vel (si cum Copernicanis lo-
quendum) in plures opacas sphæru-
las congescit & à parte fluidâ di-
stinxit. Hæc Cæli & terræ creatio
appellatur. Dein tenebras per to-
tam Luciferanæ regionis abyssum
diffusas una cum auctore suo in an-
guustum compulit. Hæc creatio lu-
cis dicitur. Atque hoc opus primæ
diei : hæc prima de Lucifero vi-
ctoria.

Singula perconsidere tempus haud
patitur; sed apertissimè testatur
historiæ series divinum spiritum à
suo cum Chaos certamine non de-
stitisse prius, quam omni inflamma-
tæ caliginosæque materiæ malitiâ
devictâ & suis usibus subactâ totam
in pulcherrimam hanc mundani
templi

templi fabricam compegerat.

Estque hoc etiam observatu dignissimum, post uniuscujusque diei opificium completum, Deum optimum maximum, & (Testante seipso apud Iobum) unâ cum eo etiam Angelos omnes, divinum quoddam epinicion de Tartaro hoc à se victo triumphatq; cecinisse; & verisimile est die septimo insignes hac de re ferias deq; Luciferi tyrannide ac furoribus edomitis triumphos ab angelis per omnem creationis ambitum cum cantu & jubilatione celebratos; & quantumvis risum forsân aliquibus excutiam eloquar tamen liberè quæ censeo. Nempe quod psalmos centessimum quartum & centessimum quadragessimum octavum illo die, forsân & unoquoq; Sabbato, ab Angelis decantatos, De inq; postea hos psalmos prophetæ dictâsse quò ecclesiæ terrestri cum Angelico cœlestiq; choro consentiens harmonia foret; quòd si cui Israelis & plurium ejusmodi

B 5

voca-

vocabulorum mentio facta contrarium suadet, norit is hæc omnia nomina plane mystica esse quorū nūllū suo in cœlis archetypo caret. De Angelorum verò cantu, qui cœlestem illam Servatoris natalitiis exauditam harmoniam & psalmis Davidicis phrasi non absimilem in mentem revocat, hæc ut inconsona spero non mirabitur.

Sed hæc obiter monuisse sat superque erit, ad rem redeo. De duobus principiis sat audiistis, jam etiam tertium quid sit principium in propatulo habetis. Nam hujusce jam creati mundi & spiritum & corpus, totam viz. ejus compagem tertii principii nomine appello.

Iam satis constare vobis arbitror Creationem non fuisse ex nihilo; habetis etiam quid velim per illa quæ nominavi addò tria principia, quorum primum & secundum, Abyssus nempe & Sapientia, æterna sunt, quæq; omnia ex illis originem sumunt æterna etiam
&

(33)

& immortalia, tertium verò unū
cum omnibus exinde creatis cor-
ruptibile & mortale.

Ergo ut scopum ad quem hæc
omnia collimant tandem atting-
am.

Postquam regio Luciferi rursus
habitabilis facta est, & ipse cum
suis in sublunares tenebras compul-
sus, visum est Creatori alium per-
duellis loco Hierarcham creare qui
cum numerosâ progenie suâ lapso-
rum vices suppleret. Hic Adamus
erat, cujus corpus licet ratione
prædominantis elementi dicatur e
terræ pulvere formatum, verisimile
tamen est fuisse quintessentiam no-
biliissimam ex omnibus elementis
extractam.

An verò copus ita crassum & o-
pacum, uti post lapsum jam habe-
mus, ex creatione protoplastes ha-
buit, an quale potius in resurre-
ctione habituri sumus, multum an-
higo.

Sed de his & aliis Adam ici somni
&

& formationis Evæ myſteriis non
eſt hic dicendi locus.

In hoc autem Adami corpus
ſuis jam omnibus numeris abſolu-
tum inſpiravit Deus ſpiraculum
vitæ. quo ſpiraculo, ſi locum hunc
cum aliis infinitis Philoſophiæ ſa-
cræ concordare velimus, necella-
rio intelligenda eſt vita triplex ex
omnibus tribus modò dictis princi-
piis, vita nempe ſpiritus ex Sapi-
entiâ, vita animæ ex Abyſſo, &
vita corporis è Spiritu mundano,
quorum adminiculo cum omnibus
tribus mundis commercium habere
homo poſſet. Vita autem ſpiri-
tûs licet (uti Deus Adamo com-
minatus eſt) (ita ut ſecundum il-
lam vitam planè mortuus dici poſ-
ſet) in lapſu obdormiverit: ta-
men non prorsus interiit, ſed unâ
cum animâ & corpore traducta eſt
à parentibus primis in poſteros, &
in renatis ita revivſcit ut ejus be-
neficio vel in ipſam Deitatis Abyſ-
ſum penetrare valeant; Ut enim
nos

nos corpore nostri spiritus & ejus
 quinque sensuum virtute penetra-
 mus usque in profundum hujusce
 tertii principii, quæque in eo om-
 nia intra sphaeram sensus occur-
 runt dignoscimus, sic animâ in
 Abyssum æternitatis, & spiritu in
 ipsum Deitatis & Sapientiæ spe-
 culum intuemur. Atque in hoc
 brutis præcellimus quorum vita ex
 tertio solummodo principio est, no-
 stra autem ex primo etiam & se-
 cundo.

Quod si cui mirum videatur tres
 tam nobiles & spirituales essentias
 in seminis, tam parvi scilicet cor-
 pusculi, vehiculo ita inclusas ut
 non exhalent, is primo apud se co-
 gitet, hoc nihilo magis mirum quàm
 animæ, substantiæ nempe vivacissi-
 mæ, cum corpore lociatio. Dein
 hanc triplicem vitam nondum actu
 esse in semine, ut neque corpus;
 Sed in semine tres esse substantias
 inter se involutim habitantes unde
 processu temporis efflorescit unâ
 cum

cum corpore triplex illa vita, una longe post aliam, cujus germinationi si quis obex imponitur, singulas in suum evanescere principium.

Atque his jam præmissis haud opinor difficile fore, de Animæ vel à proavis traductione, vel à Deo creatione, determinare, cum à creatione probè intellectâ traductio haud multum discordet; cum enim probatum sit creationem ex nihilo nullam esse nec fuisse unquam, non video cur non verè affirmare possimus, Animam sicuti & corpus à Deo creari, sed ex materiâ à parentibus derivatâ, non tamen ex ejus portiunculâ sensibili, sed ex ejusdem purioribus substantiis & quæ sensus acumen vel subtilissimum refugiunt.

Denique si quis harum inter se sententiarum hoc deficere concordiam putet quod altera Animam immediate à Deo altera mediante semine ut materiâ creatam astruat :
facile

facile nos & hanc litem dirimemus.
 Afferimus enim, & ni fallor proba-
 tum etiam dabimus, Animam &
 corpus hodiè nostrum æq; imme-
 diatè à Deo atque Adami corpus &
 Animam promanâsse.

Hoc optimè ex Ezekielis de os-
 sibus in corpora rursus coagmenta-
 tis & vitâ inspiratis visione con-
 stabit, Ezek. cap. 37. ab initio us-
 que ad versum undecimum, verba
 ipsissima digna quæ aureis inscul-
 pantur literis recensebo.

“ Supervenit mihi manus Ie-
 “ hovæ & educens me in spiritu
 “ Iehovæ collocavit me in medio
 “ cujusdam vallis ; quæ erat plena
 “ ossibus.

“ Et traduxit me per illa cir-
 “ cumquaq; ecce autem erant mul-
 “ ta valdè in superficie illius con-
 “ vallis, & ecce arida erant
 “ valdè.

“ Quum autem dixisset mihi fili
 “ hominis, an reviviscerent ossa il-
 “ la? dixi Domine Iehovah tu nosti.
 “ Edixit

“ Edixit verò mihi, propheta
 “ de ossibus istis : indicens eis,
 “ ò ossa arida audite verbum Ie-
 “ hova.

“ Sic ait Dominus Iehovah of-
 “ sibus istis, Ecce ego inducturus
 “ sum in vos spiritum ut viva-
 “ tis.

“ Nam addam vobis nervos, &
 “ obducam vobis carnem, & su-
 “ perindam vobis cutem, ponam-
 “ que in vobis spiritum & vive-
 “ tis : ut cognoscatis me esse Ieho-
 “ vam.

“ Quum itaque prophetarem
 “ quemadmodum iussus fueram,
 “ fuit sonus me prophetante, & ec-
 “ ce concussio, appropinquantibus
 “ ossibus uno ad suum alterum.

“ Deinde quum aspicerem quod
 “ ecce super ea nervi & caro assur-
 “ rexissent & superindita esset eis
 “ cutis supernè ; spiritus autem
 “ nullus inesset eis,

“ Dixit mihi, propheta allo-
 “ quens spiritum ; propheta fili
 “ hominis

“ hominis, dicens spiritui sic ait
 “ Dominus Iehovah, à quatuor
 “ ventis adveni ô spiritus & per-
 “ flato interfectos istos ut vivant.

“ Quamobrem prophetavi quem-
 “ admodum praeceperat mihi; &
 “ ingressus est in illa spiritus, &
 “ revixerunt, steteruntque super
 “ pedes suos copiae magnae quam-
 “ plurimum.

Hæc proculdubio non resurre-
 ctionis solum sed & ipsius creatio-
 nis adumbratio est, licet vitam om-
 nium trium principiorum non pu-
 tem tunc illis omnibus inspiratam,
 sed tertii solummodo principii, quæ
 statim post rediit, ut & Animæ bru-
 torum, in suum æthera.

Atque ut in hâc visione Deus ex
 his omnibus tot hominum corpora
 pullulare fecit, & non ore proprio,
 sed vento, vitam afflavit: ita planè
 verisimile est eodem modo ex terræ
 pulvere Adamum procreâsse, non
 in visibili personâ astitisse, ac sub-
 egisse

begisse manibus lutum, & ore ad vultum admoto in nares insufflâsse.

Sed ut homo mediante spiritu suo microsmico ex semine in matricem projecto hominem progenerat; ita (Deo sic ordinante) teriam spiritu mundano in elementorum & astrorum influxibus equitante imprægnatam, nobilissimam de se quintessentiam superficiem versus, forsan in aurifodinam aliquam vel aliam speluncam protrussisse, quæ paucarum aliquot horarum spatio in justam corporis compagem & magnitudinem crevit; tum omnibus perfectis, ventî alicujus triplici mundo aspirantis flabello vitam in corpore excitatam, exinde hominem è spelæo, velut è testâ pullum vel ex utero matris infantem prorupisse.

Et nullus dubito quin si quis puer vel semipaganus Adami natalibus præsens astitisset, eum planè autoc-

(41)

autoethona, nec quicquam aliud
quam purum putum terræ-filium
credidisset.

Cum igitur Adamum à Deo
creatum & vitâ inspiratum, & eun-
dem tamen è terrâ genitum &
vinto animatum dicere, sibi non
adversentur

Conclu-



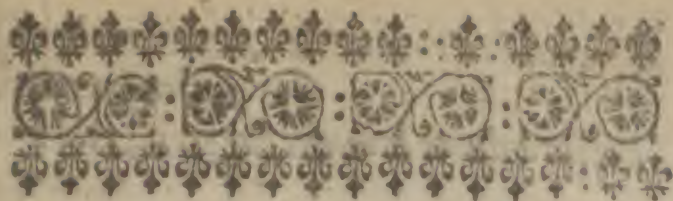
Concludimus

& nos

A Nimarum à parentibus
traductionem & earun-
dem à Deo creationem non u-
trumlibet solum probabile sed
& utrumq; verum.

Tamen si linguâ Angelo-
rum. (quâ sacra pagina sapi-
mè utitur, loqui velimus, affir-
mare nos animas à Deo crea-
tas, si linguis hominum, à pa-
rentibus traductas.

FINIS.



Ad Amicum suum
charissimum Carolum
Hotham virum omnigenâ
eruditione & virtute illu-
strissimum de suâ obscuris-
simi Philosophi Teuto-
nici sapientiæ De-
scriptione.

Non scio Teutonicè, bone Carole,
(scribe teipsum.

Atque tuum pingas, si potes, ingenium.
Hothamice scribas, propriosque expo-
nito sensus.

*Sic animum rapiet pagina doctame-
um.*

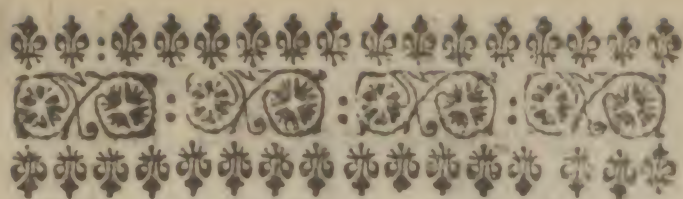
*Quicquid enim Pietas atque alta Si-
lentia Mentis,*
Alternans tacitas Consiliūmq; vices.

C *Quic-*

Quicquid & auratis Amor entheus
intima pennis
Pectora dulce movens suggerit; illa e-
quidem
Omnia credo tuos exornatura libellos
Scribere si propriâ mente manûq; velis.
At nos ignoti tenebrosa per avia campi
Dum ducis, misere, heu! horreo & ob-
stupeo,
Sed simul atque fidem aspicio morûm-
que tuorum
Candorem, in subitum Nox abit a-
tra diem.
Dum mores vitâque tuam contem-
plor, in istâ
Nocte nihil metuo posse latere mali:
Ingenium reco'ens penetrabile, protinus
inde
Magnum aliquod condibis suspicor in
tenebris.

H. More.

Ad.



Ad amicissimum su-
um virūnque clarissimum
de obscuritate Teuto-
nicā responsum
Authoris.

Candide Teutonicas horrescis More
tenebras?
Has nictanti oculo lux inimica facit.
Hâc Pater Omnipotens faciem morta-
libus abdit.
Scilicet hunc proprii luminis umbra
tegit.
Et Sol cœrulei dum scandit culmina
cœli,
Ora oculósque minax igne micante
domat.

C 2

A^t

At mundi Artificem nobis hæc fabrica
monstrat:

Et Phæbum placidæ vultus amœnus
aque.

Teutonicūque jubar trepidis mitescet
ocellis.

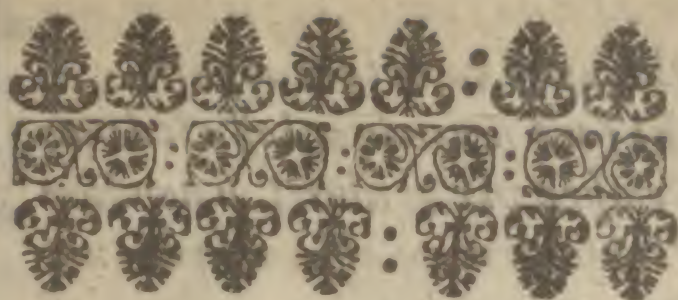
Diem propiore meas lumine mulcet a-
quas.

At tibi, qui proprioradians e Vortice,
Phæbus

Alter, Apollineas spargis ab ore faces,
Noster Olympiacas liquefcit Phæbus in
auras

Solque Viam-niveam stellula parva
subit.

EPIL.



EPILOGVS.



*Andem aliquando
(dignissime Pro-
cancellarie, Viri-
que gravissimi ac
Juventus Atti-
ca) post emensum hoc amplum
disputandi Pelagus, post tot va-
ria intellectualis Orbis littora,
tot animæ regiones perlustratas,
nostra procellis quidem ac flucti-
bus lacera puppis, at vestro fa-
vore*

vore salva tamen, in portum ne-
mini non exoptatum appulit.

Et sanè si nondum lassæ sedendo
membra vix trahitis, si nondum
crepusculi mox affuturi prænun-
tius sopor obrepit oculis, est
quod ingentem candori tam vi-
vido patientieque plusquam
Atlantica gratiam habeamus.

Cœlestes quidem, si res inter
nos agitatae spectetis, apposui-
mus epulas, quæis tamen cum
humani quamplurimum no-
stra tenuitas admiscuerit, huic,
spero, divinior humanitas vestra,
nec ingratis, ignoscet.

Hoc unicum à vobis exoran-
dam jam superest, ut egregiis
juvenibus, ut viris etiam Præ-

conio

conio nostro majoribus, qui sua-
vissimis ingenii sui flosculis pa-
lastram hanc hodie philosophi-
cam exornarunt, laudem ac gra-
tiam quam meruerunt amplis-
simam, mihi, quam peto, veni-
am, indulgeatis: ut si dicendo
non placuimus, hoc saltem, quod
erroribus hallucinantis ingenii
ignoscipetimus, placeamus.

Sic languentibus novos spiri-
tus e vultu vestro traduces as-
pirabit benignior Favonius.

Hæc dies altera nobis natalis
erit, & connatas nobis vestre
clementie characteres nec Lethe
quidem obliterabit. Ipsius quo-
ne naturæ luce vel meridianâ
clarius erit omnem hodiernæ
laudis

laudis materiem non é penûs nô-
stri pauperie sed é regiâ vestri
candoris ac divite venâ ema-
nâsse.

Hac denique ubi felix impe-
travero, tum verò ego qui vos
primus salvere jussi, valere vos
ultimus jubebo.

dixi.

Octob, 29. 1647.

Inprimatur

Johannes Downam.

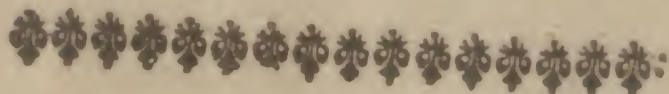
FINIS.



Errata quæ cursoriè le-
gens reperi lector sic
corrigat.

PAg. 9, lin. 21. lege propiús pag.
12. lin. 2. inspiravit. lin. 21. ve-
ci. lin. ult. biphililim. pag. 13.
lin. 1. tachath. lin. 2. naphesch. lin.
21. ~~αθ~~ ^{δ, γ} pag. 28. lin. 21. primam
pag. 31 sentio. in præf. differuit. ibid
veræ:

Longe pluribus præsertim in ac-
centibus & punctis occurrer Lector.
At vel ipse dormitet nunquam vel
candidè de nobis sentiat & typo-
grapho ignoscat.



Errata per curatorem le-
gitime reperi la tota
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